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LILIAN WHITING.

An Exponent of the
Philosophy of Life.

HARPER & BROS. CO.

HYPNOTISM

Persons desiring information on subjects connected with this department will address their communications Editor Hypnotic Department, Light of Truth Publishing Co., 313 to 315 N Front St., Columbus, O.

MANIACS MADE SANE.

Remarkable Success of Hypnotists in Curing Lunatics of Their Hallucinations.

The successful conclusion of some remarkable experiments at the famous Charenton Hospital, Paris, during the past few weeks, shows a startling cure for insanity that may result in the permanent relief of many people.

One case quoted in the report of the Charenton scientists is given by them as a simple and clear instance of what they have accomplished. A woman was violently and uncontrollably mad—so intractable, in fact, as to be beyond all restraint. She was possessed for two years with the fixed idea that she was continually wading and swimming in a sea of blood. Everything about her was blood. She saw nothing, heard nothing, felt nothing but this awful sanguinary stream, from which she hopelessly but desperately struggled to get free.

This woman the experimenters determined to get under hypnotic influence to discover, if possible, from her sub-conscious mind the real origin of her idea. For many weeks their efforts were frustrated by the impossibility of fixing the lunatic's gaze upon the eyes of the hypnotist. At last it was decided to place the woman in a reclining chair, situated in the center of a small room, or closet, lined with heavy black cloth, and kept in utter darkness during the experiment.

A small crescent-shaped mirror was hung upon a pivot opposite her as she lay in the chair, and elevated to about two-thirds the height of the closet. The mirror was made to revolve rapidly by an electric fan attachment, and the only ray of light permitted to enter was through a small aperture not much larger than a pin-hole in the opposite wall; through it a luminous pencil of brilliancy was projected upon the surface of the mirror, as it made its swift revolutions.

For some time the patient took no notice of the contrivance, but gradually her attention was attracted by the dazzling disc that revolved and glittered above the level of her eyes. At first she glanced at it apathetically, but every moment it fascinated her more and more, till, at last, her eyes were drawn to it in a fixed stare and very soon the usual hypnotic effect was produced and the patient reclined in a hypnotic state.

The conscious being thus lulled to rest, the operator began his work on the unconscious mind, leading it gradually by well directed questions to respond to his suggestions. By this means he obtained a rational statement from the unfortunate woman of the incident that had caused her hallucination, a statement that no course of questioning had been able to elicit from her while her conscious mind was awake.

By degrees he found out that she had encountered a frightful shock while walking in the narrow streets of old Paris, at a time when she was peculiarly sensitive to sudden external impressions. As she was walking along a sudden wild cry rang out from the top window of one of the high houses immediately above her. A woman sprang out, whirling in the air, and was dashed upon the pave-

ment at her feet, spattering her dress with blood and brains. This horrible accident had such an effect upon her mind that she screamed, fell to the ground in convulsions and from that moment was a maniac possessed with the idea that she was surrounded by blood.

Ascertaining this, the scientists determined on another plan. The woman was taken, still under hypnotic influence, into the courtyard of the hospital and out of one of the upper windows of the building a figure of a woman, constructed of a broom, furnished with a bonnet and cloak, was dashed to the ground before her. She started violently, gave a wild scream and exclaimed:

"There! See there! There is the woman dashed to pieces. Oh! the blood! the blood!"

She then suddenly awoke from her hypnotic state and began to weep hysterically. The hypnotist, picking up the clothed broomstick, flourished it before the patient's eyes, taking off the bonnet and cloak and showing her the truth in the shape of a plain broomhandle. The patient stared at it in amazement.

"There," said the physician, "see what a fool you have been making of yourself; there's your woman, but where is the blood? You can't get blood from a stone or from a broomstick, so you see you have been simply dreaming."

The patient accepted this explanation with docility, and immediately cried out after the fashion of one awakening from a trance, "Where am I?"

"Where are you?" said the hypnotist, "why don't you remember, you were taken suddenly ill while out walking and we brought you in the first place that was handy. Your stomach is out of order, that is all; come along home and we will give you something to put you right."

The woman was taken home and kept quiet for some days, and from that time has shown no sign of aberration of mind nor can she recall any of her sufferings.

Another instance of transferred consciousness was the case of a man who insisted that his brain was on fire. Nothing could persuade him to the contrary, and he kept wildly calling out for water to quench the conflagration. This man was put into the hypnotic state by the experimenter, who caused him to fix his eyes on the bright brass nozzle of a pipe through which a small stream of lukewarm water was poured upon his head, the hypnotist telling him this was done to extinguish the flames.

Gradually the patient's eyes were attracted by the glitter of the brass and then the stream was turned off and the usual coma supervened. It was learned that the hallucination was caused by a sudden rush of blood to the head consequent upon an unusual and prolonged indulgence in brandy, and it seemed that after he became intoxicated a companion touched a lighted match to a remnant left in the glass. It blazed up and the drunken man imagined the flame extended to his brain.

In this case the cure was a very simple one, for the man, seeing the stream of water come out of the pipe, became convinced that the right means were

being used to quench the flames, and, on the hypnotist relieving him from the influence, he walked out of the hospital utterly unconscious that he had ever been subject to hallucination, complaining merely that he had a bad headache.

HYPNOTISM.

A professed Liberal, whose name I do not give, because I do not wish to injure him among intelligent readers, says:

"I do not believe that any man or any animal was ever hypnotized or mesmerized under any circumstances, or that there is one single basal fact for the pretension of hypnotism or mesmerism."

"On general scientific principles the primary presumption is against the claims of either of these, or of any of their several cognates."

"All of the arguments for hypnotism, mesmerism and Spiritualism are full of the most patent evidences of fraud and superstition and are absolutely unsupported by any known scientific principle."

"The belief in all of these things is but the natural result of religion—the cultivated disposition to believe the improbable without testimony."

Until I read the above I did not think that there was an intelligent, educated man in this country who disputed the fact of hypnotism. I have been familiar with hypnotism or mesmerism more than forty years. Of artificially produced states, in which there is a suspension of some powers and unusual activity of others, in which the mind becomes passive, acting readily upon suggestion and direction, and upon regaining normal consciousness retaining but little, and often no recollection of the ideas and actions dominant during the condition. Of this fact I have, with thousands, positive knowledge derived from many observations and experiments.

Physiologists, with Carpenter at the head of them, recognize hypnotism. In France the most eminent physicians have for years used hypnotism in the treatment of disease. It is so used in this country and in all enlightened countries. That there is deception practiced under the name of hypnotism is true, but every truth is counterfeited.

When a man calls himself a Free-thinker, he ought to do enough thinking to enable him to resist any atavistic tendency to refuse to believe that the earth is round or revolves, and other demonstrated scientific facts, those in regard to hypnotism included. There is the denial of knowledge based upon careful observation and experiment, and the denial of ignorance with no other foundation than conceit, prejudice and dogmatism. A man who today denies the facts of hypnotism is "a fossil in the world of thought," and if he is advanced in years nothing but death may release him from the mental rigidity which has come over him. Such a man can, of course, see nothing but superstition and fraud in Spiritualism. Nothing that he does not understand and that he could not expose and explain if he cared to take the trouble!

After writing the above my eyes fell on this item of news:

"Dr. Charcot's statue is nearly finished and will soon be erected in the Salpêtrière hospital, where Charcot made his experiments on hysteria and hypnotism."

Of course our fossilized denier knows nothing about the experiments or the writings of Charcot, but cocksure that no "man or animal was ever hypnotized."

VERITAS.

See our new offer concerning "Psychic World." As the plates are destroyed the last chance is now.



MISS SILVIA E. DANIELS.

Miss Daniels is a trumpet, materializing, psychometric and inspirational medium. Her motto is to do good when opportunity affords and speak kindly of everyone. Her home is in Waterloo, Ind.

THE NEW PSYCHOLOGY.

This was the title of a subject Dr. Cassius Macdonald chose for a parlor lecture at Utica, N. Y., recently. In the assemblage were all of the resident people who belong to the so-called school of advanced thought. The learned doctor told his hearers that in India, in the hills, he had seen a fakir of the second degree plant a seed in the ground, before an assembly of 200 people, and cause it in 10 minutes to grow and develop into a tree 30 feet high; and that it was made to disappear by a wave of the hand. Also he saw a rope thrown up into the air and run up into the sky as though pulled from above, and later a Tamil boy clambered up the standing rope, disappearing at a prodigious height and remaining out of sight. All these things he believed, because he saw them. It was a wonderful thing to master molecules of matter and cause such wonderful and seemingly unnatural phenomena, if they were substantially true. It was no less a wonderful thing, if such molecular motion really took place, if no tree grew or no boy climbed, that any person should be able to so influence the personality and thought of 200 people to the extent that each should think he saw such occurrences. Undoubtedly the preliminary talk was given to lead up to the idea that mind, either in the self or another body, can be taught or trained to have control of molecular arrangement, or that state of body now called disease. The speaker's manner and words were highly interesting and prospective. He closed with a dissertation on diseases being an error and saying that the future would teach how to cure it by mind force. He is a Christian Scientist.

NO DEATH.

"There is no death! The leaves may fall The flowers may fade and pass away, They only wait through wintry storms, The coming of the May."

"There is no death! An angel form, Walks o'er the earth with silent tread, He bears our best loved friends away, And then we call them dead."

"Born into that undying life, They leave us but to come again, With joy we welcome them the same, Except in sin and pain."

"And ever near us though unseen, The dear immortal spirits tread, For all the boundless universe Is life—there are no dead."

—Florence Maryatt.

Light on materialization and inspiration given in "Psychic World." Price 25 cents. For sale here.

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Occultism.

PHENOMENAL WONDERS.

By Lyman C. Howe.

Editor Light of Truth: Lily Dale is lively with interest. At no time has there been more marked attention to the lectures or more profound appreciation of reliable phenomena, and never more attractive features to the manifestations of spirit presence and power. Never was there a better array of reliable mediums on the grounds, or a higher grade of platform talent. Dharmapala, the learned Buddhist, attracts much attention, and his lectures are appreciated by many. Rev. Dr. Rexford of Columbus, O., delivered two masterly addresses Saturday and Sunday, which ought to be reported in full for Light of Truth and other Spiritual papers. P. L. O. A. Keeler is reaching many with his striking phenomena, and every day the question of independent slate writing is being settled for doubters. Strange that a phenomenon that has been so common for 20 years should be doubted by any one. But it is, and nothing but personal experience can settle it for most people; and some doubt after the most conclusive experimental evidence received under crucial test conditions. This problem of human life can not be solved in a minute, and when it is thoroughly solved for millions, other millions remain in outer darkness, and distrust all testimony but that of their own senses, and many even doubt that also. For nearly 20 years I failed to get direct experimental evidence of independent slate writing. Others, whose word I could not doubt, received it in abundance, but I could not get it. I had three trials with Mr. William A. Mansfield, three with Reid, for whom high authority vouched, and three with the Bangs sisters, and all were failures. This experience would have confirmed the skepticism of many, who have more faith in their own sagacity than they have in their most intelligent friends. They would be sure that the only reason the mediums could not get the writings for them was that their superior sharpness in detecting fraud did not allow the opportunity for the trick which they are sure deceived their more credulous friend. This conceit is all right, though it often debars its possessor of valuable truth for a time. But I knew that many who had received these wonderful writings were as intelligent, critical and shrewd as myself, if not more so; and I concluded that there must be something in me that acted against the conditions essential to success. I might present an unfavorable aura to the psychic circle which neutralized or absorbed the chemicals used in the production of such phenomena. Or, perhaps, the guides having the work in hand took a dislike to me, and did not want to gratify my desires. There might be many reasons which my limited knowledge of the unseen could not understand; and I continued to believe on the testimony of others, and hope that some time I might be favored with the direct evidence and personal experience, which so many others had enjoyed. At last, some six years ago, at a sitting with P. L. O. A. Keeler, I got a slate full, written while I held one end of the slates, and it was conclusive. When I came to Lily Dale July 17, 1897, I found here Will C. Hodge, in whose sagacity and thorough truthfulness I fully believed. He showed

me some remarkable pictures, one of which represented his wife, who passed out eight years ago, and he had no photograph of her.

But this life-like picture, he assured me, is a faithful representation of his wife—minus the wrinkles and defects of the earthly shadow, and that it is readily recognized by all who knew her. He described the conditions under which the picture was obtained, and it was so clearly fraud-proof that my interest was at once excited. I called on the Bangs sisters, through whose psychic agency these things were accomplished, and there saw a picture that had been made since they arrived at Lily Dale, and Mr. Johnson told me it was a correct likeness of his daughter-in-law.

The Spiritualists who read are aware that my only child—Maud E. Howe—left us sad and sorrowing, a year ago last December. Some superficial critics have made reflections against me because I was depressed and sorrowful and the tender wail of my bleeding heart went forth in a faint expression of my grief to the public. Yet nothing that any one has seen in print has ever approached the reality of what this bereavement was to me and Mrs. Howe. A few friends have partly realized it, and their sweet warm words of sympathy have been very precious and helpful. But whatever we may believe of the future, death draws a definite line, and builds a solid wall between the outward physical world and the life that has, from inception, been a part of it, and the new life that awakens in glory behind the veil. We were left in the autumn shadows, among the rugged hills of frost and snow, and the fading verdure, and rosy bloom of summer were gone and the only blossom of perpetual youth, that lent its tender sweetness to the flying hours, and held us as in its rejuvenating love and promise, had passed beyond the veil, and all we had to look or lean upon were the sweet memories of the past, the sacred tokens of what she was, and the prophetic glimpses (mostly quenched in the winter gloom) of the distant spring and summer, toward which every day we were sadly drifting, and in which our only darling had become a permanent resident. This light of hope, faith and certainty, based on the knowledge of spirit return, was a light in all the darkest days of our trial. Without it I do not see how we could have lived and kept reason on her throne. In a variety of ways, some of which have been reported in the Light of Truth, we received very definite proof that our darling is near and often cognizant of our thoughts and words and conditions. She was of a mental type that was not easily defeated or discouraged in anything she undertook. Many people fail to get communications from particular friends because of some lack in the mental capacity of the spirit sought. Some do not readily learn the laws and relations of the two worlds, or lack the genius to apply them in sending a dispatch to friends in the flesh. Maud was fertile in resources while here and the same mental characteristic has been manifested in all her efforts to establish her identity, through all the different mediums she has sought out, and utilized. While in Port Huron the first of June she exemplified this characteristic in a striking manner through that wonderfully gifted woman, Anna L. Robinson. Of this I intend to write

at some length soon, as it is a rather unique experience. When I saw those remarkable pictures executed in from two to three hours, with the Bangs sisters as mediums, I resolved, if possible, to obtain one of Maudie.

Accordingly I secured a sitting for July 22, and with Mrs. Howe devoted that time, from about 10:30 a. m. to 12 and then from 1:30 to 4:30 p. m., to the object in view. At the first sitting I wrote a short note to Maudie asking a special question, and enclosed it with four clean white sheets of large note paper in an envelope, and sealed it. I then placed it between two slates and May Bangs put two rubber bands around the slates and they remained on the table in plain view for an hour. On opening them I found four pages written, purporting to be from Maudie, and it is her style of expression, her mental characteristics definitely traceable in every line, and a close resemblance to her writing when in the flesh, and answering my direct question. At the next sitting we received the most wonderful and conclusive phenomena it has ever been my privilege to witness. In my next I will give a detailed sketch of the whole affair for the inspection of critics, skeptics and psychic researchers.

But I will say here and now, that we obtained a perfect picture of our darling Maudie as she is. All who knew her recognize it at a glance. She never had a photograph that more perfectly reflected her face in every detail, and it speaks to my soul as no other picture ever did.

Was it a trick? Were we duped? I think no intelligent, candid person will question it after I relate in detail all the occurrences of that day, unless they question my truthfulness. Moreover, as far as I can learn, all who sit for these pictures are equally well satisfied, and recognize them as readily as any photograph. But there are people who can not recognize, with any certainty, a perfect photograph of a familiar friend. Such, of course, would not see any resemblance to the original in these spiritual pictures. To me and many others Maudie's picture is perfect.

LYMAN C. HOWE.

ASTRALS, NEPHESE, NESHAMAH—OR SUB-HUMAN?

In looking over July 10th issue of Light of Truth, under correspondence on fifth page, I noticed a would-be criticism on Mrs. Annie Besant for "attributing so-called Spiritual phenomena to astral intelligences instead of ascribing them to the activity and presence of the souls of the departed." The writer further adds, "Mrs. Annie Besant terms such astral intelligences sub-human. Where she gets her information regarding the character of her sub-humans is not so clear."

Wishing to aid the brother to a better understanding of the term "sub-human," as also to the probable reason why Mrs. Besant ascribes most phenomena included under the head of spirit materialization to astral intelligences, will you please allow me to subjoin a few sentences quoted from high authority which seem pertinent thereto?

Says the distinguished author: "When a man parts at death with his material body, that of him which survives is divisible into three parts, the anima divina, or in the Hebrew, Neshamah; the anima bruta, or Ruach, which is the persona of the man; and the Shade or Nephesh, which is the lowest mode of soul substance. . . . In the great majority of persons the consciousness is gathered up and centered in the anima bruta, or Ruach; in the few wise it is polarized in the anima divina, which is the immediate receptacle of the Deific Spirit, and which finally escapes from the world and is redeemed into eternal life. The anima bruta, or earthly mind, is the

part of man which retains all earthly and local memories, reminiscent affections, and remains within sight and call of the magnetic earth sphere, while the Neshamah passes upward and continues its evolutions."

"The astral shade is dumb; the earthly soul or Ruach speaks and remembers, while the Neshamah neither returns nor communicates in the ordinary way."

In the fullness of time the essence of the Ruach is absorbed and returns into the essence of the Neshamah. The Ruach only knows what pertains to earth life; hence can not impart knowledge concerning the celestial sphere. Only the few purified, who under certain conditions can return to earth, can communicate celestial knowledge.

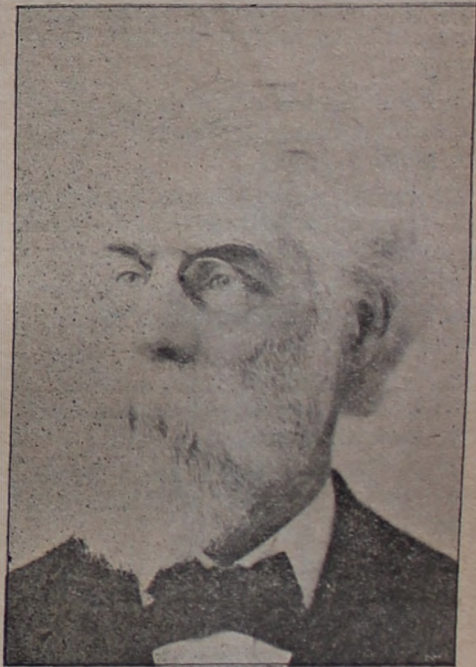
Says the author, "Now all these Nephesh, Ruach and Neshamah are discrete modes of one and the same universal being—Holy Spirit."

In the seance room of materialized phenomena it is nearly always the Ruach or Nephesh which manifest. If the seeker of spiritual knowledge be regenerated in body and spirit under the law of "like attracts like," he may be able to draw to his elevated plane of thought the messengers of God or sun and planetary intelligences.

To become discarnated does not imply that the spirit has entered the holy of holies. On the contrary, communications of an ex-carnate spirit are not necessarily of a higher order than his utterances while embodied. It is only the regenerated soul, whether incarnate or ex-carnate, that has communed with the Gods and is initiated into the divine mysteries.

We trust the above may render the term "sub-human" more lucid and apropos the thought expressed by Mrs. Besant. GRACE L. PARKHURST.

Springwater, N. Y.



E. L. ALLEN.

Mr. Allen is an old photographer, having commenced his picture career in 1851 by making daguerreotypes before photos were made in America, and is still in the business. He received the first light of Spiritualism in 1858, through Dr. J. V. Mansfield. He has been identified with the cause in Boston ever since. His studio is at 122 Boylston street.

OBSESSION.—A chapter is devoted to this in "Psychic World" and explains it scientifically. It is worth a quarter to know this alone, and teaches you how to prevent it or to break it. The book has seventeen chapters of such interesting essays. It is also illustrated. Only 25 cents.

"Self-study or the study of man from the spiritual side of life is the key to relief from suffering.—Psychic World.

CORRESPONDENCE

NEWS NOTES.

Mrs. E. Cutler has gone to Onset.
Mrs. M. J. Crilly is at Cassadaga.
Mary C. Lyman is still in Denver.
Ashley camp opens the 15th inst.
The Etna, Maine, camp opens Aug. 27th.

Lyman C. Howe will be at Lake Brady tomorrow.

Mrs. Richmond will be at Cassadaga till Aug. 5th.

The Summerland, Cal., campmeeting, is in session.

Jesse Shepard has left England for a continental tour.

Detroit, Mich., has an earnest worker in H. C. Hodges.

Next Sunday the camp at Verona Park, Maine, opens.

Prof. G. H. Schofield, occult healer, is at Encinitas, Cal.

Aug. 15th is V. S. U. day at Grand Ledge campmeeting.

Dr. Alvarado of Boston lectured at Peoria, Ill., last week.

The Hodges society of Lynn, Mass., is holding summer services.

Francois de Ferro is a French medium at Cassadaga this season.

Mrs. Nellie S. Baade will be at Island Lake camp from Aug. 15th to 18th.

Mrs. May S. Pepper has been engaged by the Onset camp for the season.

Frank T. Ripley leaves Freeville camp tomorrow headed for Ohio direct.

Dr. J. B. McCarthy of Comanche, Texas, is doing much to organize Spiritualists.

Dr. Peebles has arranged for printing a book of his recent trip around the globe.

Luther R. Marsh, Daniel Webster's law partner, is writing another book on Spiritualism.

Dr. Harlow Davis has returned from Europe and is located at 65 W. 14th st., New York city.

Carlyle Peterselia has opened a school of music at 803 Golden Gate ave., San Francisco.

Wm. Burges, former editor of the Searchlight of San Francisco, has gone east on a visit.

El Paso, Tex., is also waking up to Spiritualism. The talk of reorganization there tells the tale.

The meetings at Mrs. Kate Huessman's, 111 Larkin st., San Francisco, are being well attended.

Table seances are being held at the home of Mr. Weide, Grubville, Mo., that astonish investigators.

Thirty-one years old is the Cape Cod Spiritualist Camp association, which closed its session last Sunday.

The fifth annual convention of the N. S. A. takes place at Washington, D. C., Oct. 19th, 20th and 21st.

Amee Wheeler is now at Brainerd, Minn., camp, and will remain till close. Is open for other engagements.

The pioneer Spiritualist medium of San Francisco, Mrs. Hendee-Rogers, has removed to 122 Taylor st., that city.

Mrs. E. H. Britten is still ailing and too weak to reply to letters of sympathy. But they are just as welcome as ever.

Louis Silverthorn of Peoria, Ill., is sustaining the cause in his section by acceptable articles to the secular papers.

A painting seance, introducing scenes from the spirit world, was given by J. F. Raymond at the Northwestern camp.

The Boston friends are preparing for a great jubilee next March—the fiftieth anniversary of Modern Spiritualism.

W. C. Jessup and wife and E. E. Parker of Richmond, Ind., were in attendance at the campmeeting near Anderson.

The Southern Association of Spiritualists contemplate building a large and commodious hotel on Lookout Mountain, Tenn.

Benwood, W. Va., had a three nights' session recently, held by a passing lecturer and test medium. Results will manifest later.

The war in Cuba has not affected Spiritualism. Its leading organ, La Revista Espiritista, has increased its size from 16 to 32 pages.

The officers of the First society of Philadelphia are F. Morrill, pres.; Mrs. S. Anthony, vice; Mrs. E. Allway, treas.; Mrs. E. Cutler, sec.

A new speaker at Cassadaga this season was Francis Edgar Mason, mental scientist, and editor of The Rostrum of Brooklyn, N. Y.

The I. S. B. A. meets at 909 Market st., San Francisco, every Saturday from 4 to 5 p. m., to consider requests for charity from Spiritualists.

The three speakers and test mediums Mr. and Mrs. Scoville, Kaynor and Hayden, held combination services in Peoria, Ill., after close of the camp there.

Incorporated at Chicago recently was the Spiritualist Fraternity society with J. F. Morgan, Philip Kennedy and W. Arnold as incorporators. No capital stock.

Mrs. Frances Ruddick is giving slate writing at Chesterfield camp. From there she goes to Huntington, Ind., remains until close of Clinton camp, Aug. 29th.

Dr. J. M. Peebles has just completed his third voyage around the world. The Spiritualists of London gave him a grand farewell reception on his departure from there.

President Gaston said at Lilly Dale recently: "Mediums are the rocks on which Spiritualism is builded. Be true to your religion that that rock may be kept firm and solid."

The First society of Philadelphia is holding a camp at Parkland, Eden P. O., Bucks Co., Pa. To be continued till Aug. 29th. Address Frank Morrill, Pres., for particulars.

It is claimed that the oil well recently drilled by Judd & Co., on the A. T. Davis farm near Anderson, Ind., was located by Mrs. M. A. Howard, a Spiritualist medium of Alexandria.

Our fifty Spiritualist campmeetings this season should bring peace on earth and good will to men, writes Mr. Jay Chapel from Sunapee Lake, which, he says, is well attended this year.

Professor W. M. Lockwood spoke at the Sylvan Beach camp on Oneida Lake Saturday, July 31st, and Sunday, Aug. 1st. He is also engaged to give a course of five lectures at Lake Pleasant, Mass., Aug. 6th. All lectures demonstrated.

Mrs. M. E. Willis, lecturer and psychometrist, has been ministering to the spiritual needs of the friends at Beaver Falls, Pa., with great satisfaction to all. So writes Mrs. Emma Massey of 122 12th st.

Devil's Lake camp has been a success, writes the old secretary, D. P. Hughes. Following is the newly-elected board: Dr. W. O. Knowles, president; W. F. Smith, vice; M. M. Comstock, secretary; Mrs. S. E. Potts, treasurer.

The First Spiritual society of Lafayette, Ind., will resume services the first Sunday in September with Mrs. India Hill as speaker and Mrs. Josephine Ropp as test medium. William Robertson of 190 Park ave., is the secretary of this organization.

Col. W. D. Hughes, a Spiritualist, of Vandalia, Mo., has invented an X-ray egg tester by which a dozen eggs can be looked through at once, to determine whether they are good or bad, whether they will hatch hens or roosters. He was also the inventor of the corn planter.

Following is the new board of directors of the Northwestern Campmeeting association: O. J. Johnson, Minneapolis; C. D. Pruden, Minneapolis; J. F. McDonald, Minneapolis; H. C. Lepper, Minneapolis; Merrill Ryder, St. Paul; W. G. Goodall, Littleport, Ia.; A. C. Dunn, Winnebago City; Mrs. T. S. Benson, St. Paul, and J. F. Raymond.

H. M. (Bonnie Brae) Higgins, a staunch Spiritualist, and one of the best known citizens of San Diego county, California, passed out at his home last Tuesday. Mr. Higgins was formerly a music publisher in Chicago and was the composer of several beautiful spiritual songs, some of which have been sung by him and others at meetings in that city.

The selection of the quartet which is to furnish music at the Mississippi Valley Spiritualists' Association camp meeting to be held in Clinton, commencing Aug. 1st, has been completed, and is composed of the following members: C. M. Mikesell, Muscatine, Ia., leader and tenor; Mrs. Martin McGrath, Fulton, alto; Miss Flora Hall, Morrison, soprano; John Martin, baritone.

NATIONAL SPIRITUALISTS' ASSOCIATION.

A well attended and harmonious meeting of the board of trustees of the N. S. A. was held July 6 at headquarters. In the absence of President Barrett, on account of sickness, Vice President Mrs. Cora L. V. Richmond ably presided. Charters were granted to 11 local societies, three new state associations and a society in Nanaimo, B. C. Cash received during the quarter, \$587.88. Washington Spiritualists testified to their appreciation of the work of the N. S. A. by contributing over \$100 of this amount. Arrangements were perfected to defend the Babe wills and a committee appointed to co-operate with T. J. Mayer, executor, in this matter. Mass meeting to be held at Nashville arranged for Sept. 23, 24 and 25.

Thousands of copies of literature have been distributed and the good news of a spirit return disseminated in many localities where its message of peace and love has never been voiced.

The gain to the N. S. A. during the last three months is the most marked of any three months in the history of the association, comprising as it does three state associations and some of the most prominent associations in America.

F. B. WOODBURY, Sec.

NOTICE.

The camp meeting held by the Illinois Camp and Summer Resort Association, under the auspices of the First Spiritualist church of Peoria, at the Peoria fair and driving park, has closed for the season of 1897. By order of the management, C. T. H. Benton, camp secretary, 312 Fayette street, Peoria, Illinois.

N. B.—All railroad certificates will receive prompt attention at the above address.

Other papers please copy.

It is said that \$250,000 was appropriated in January, 1896 for one year's advertising for ENAMELINE.

THOUGHTS PRO AND CON.

In connection with that which can not be understood as embodied in Scripture, a Christian divine stated to a fashionable congregation, in explanation of this fact, that while the Bible could not be understood as to some things, it was also true that there were facts in nature that could not be palliation for the inexplicable in the former. If the Mahometan or the Buddhist take up the same argument in defence of their Bible and refer to the inexplicable in nature as being a sufficient reason for the inexplicable as contained in their Bible it enables us to better see the shallowness of the assertion. It is an argument that does not appeal to sanity to say "It must be so because it is in our Bible." They each and all give and hold to this reason just as tenaciously as some of us do.

The question naturally arises, what monstrosity would we not believe, if it was only there? We cannot strain our credulity and outrage our senses by building on such fallacy. We are not expected like goats to absorb everything that happens to appear along with some beautiful truths and do justice to our senses. What patent have we on the fact that "It is there," as being all-sufficient as far as our Bible is concerned, and deny to others that this same assertion as to their Bibles hasn't any intrinsic merit or active virtue? By what authority or knowledge do we limit to God only one son outside of that fact that our Bible says so? The surmise is that there are numerous worlds besides our own; and if the salvation of the sinners they may contain depends on Christ as the only son spending 30 years in each world, with crucifixion at the end of that time, it is evident that he has not a very heavenly time of it. This may be far fetched. I simply desire to show the ludicrousness of it in the concrete sense. The Christian spirit that is sent among us has suffered. ("Because the unbeliever, out of love for belief, adheres to the sensual habit that confines the believer to his last position, whilst he as inevitably moves onward and forward; so that presently we have an illustration of their burning or crucifying the believer out of love for belief.") To this state of affairs Christ was no exception. ("All pure spirits that ever took on flesh have been misunderstood and regarded as fantastic—atheistic—men of no account;") for this reason Christ and other great spirits have suffered at their hands. By what effort of common sense do we embody God as the soul of goodness and then pray to him that he lead us not into temptation? This has incongruity on its face. To plead with such virtue that it lead us not into temptation reflects on the same or our intelligence; or else denotes that we think this being has a little of the devil in him, that he needs restraining by prayer. Imagine for a moment a child at its father's knees, pleading that he lead him not into temptation! Such a parent would arouse the ire of the community to the verge of lynching. J. H. BROOKE, Philadelphia, Pa.

CAMPMEETINGS OF 1897.

Lake Pleasant, Mass., Aug. 1st.
Marshalltown, Ia., Aug. 21st.
Clinton, Ia., Aug. 29th.
Gilbert Lake camp at Brainerd, Minn., opens Aug. 1st.
Ashley, O., Aug. 15th.
Topeka, Kan., Sept. 4th.

FOURTH DIMENSION.—The probable explanation of the fourth dimension is contained in "Psychic World," an illustrated novel by Arthur F. Milton. Price 25 cents. For sale at this office.



DR. E. E. CONANT.

Dr. Conant is the husband of Clara Field Conant, the well-known lecturer in our ranks, and also an ardent worker in the cause.

FAITH AND PSYCHIC SCIENCE.

Of Professor James' essays on Psychology at Harvard university Miss Lillian Whiting writes in the Chicago Inter-Ocean:

"All of these essays are especially marked by two things—their lofty and healthful moral tone, and their eminent common sense. For there is much philosophic writing which may have, for aught I know, every other conceivable virtue; but common sense will be severely absent. Professor James is a psychologist by nature and by grace, so to speak. His father, the elder Henry James, was a profound metaphysician, and in his brother, Henry James, the novelist, the same power of mental analysis is apparent. Professor James defends the legitimacy of religious faith in the first four of these essays. 'If religious hypotheses about the universe be in order at all, then the active faiths of individuals in them, freely expressing themselves in life, are the experimental tests by which they are verified, and the only means by which their truth or falsehood can be wrought out,' he says. 'The most valuable things about a man are his ideals and overbeliefs.'

"The essays are full of striking things. 'Faith is the same moral quality which we call courage in practical affairs.' 'The only escape from faith is mental nullity.' 'Faith is synonymous with working hypothesis.'

"Here is a very noble passage:

"The deepest difference practically in the moral life of man is the difference between the easy-going and the strenuous mood. When in the easy-going mood the shrinking from present ill is our ruling consideration. The strenuous mood, on the contrary, makes us quite indifferent to present ill if only the greater ideal be attained."

"The chapter of 'Great Men and Their Environment,' might be fitly made the subject of an entire letter, as might also that on psychical research, and, passing them now with this brief allusion, I shall beg to take them up again.

"Psychical research is already pushing its scientific affirmations beyond the boundary of this life, and it establishes the truth that the one best preparation for the life beyond that change we call death is to live each day, here and now, with the consciousness of its fleeting character and the consciousness of its intimate relation to the life in the next stage of existence. To a very great extent those things that can not inherit the kingdom of heaven need not and should not be a part of even the present life. Selfishness can not inherit that kingdom, nor false word or act, nor unkindness, nor mal-

ice of any kind. It is true a man may die with all these qualities, and as he leaves this world he enters the other; but the kingdom of heaven—which is a phrase for the higher life of the spirit—is not necessarily gained merely by the change of death. It is conquered by spiritual achievement. The kingdom of heaven is love, joy and peace, the apostle tells us, and those are the qualities that all may achieve here, and if one does not, by so much does he delay entering the kingdom of heaven when transferred to the life beyond. He must go through his probationary spiritual life there, if he does not here.

"The true conception of life includes as a fundamental part the true conception of the nature of death. And the terms might be reversed with equal truth. A vast part of the unconscious education of the child is in his growing realization of the nature of manhood. Were he kept exclusively in the companionship of children, and never permitted to recognize the existence of grown-up people, how dwarfed and stunted would be his ideas in comparison with the life of the child who is in free and full companionship with men and women in the natural way in which all children are. To a far greater extent than we can conceive this companionship stimulates and inspires him. He sees what manhood is, and the one perpetual undercurrent of the thought and purpose of an intelligent lad is in dreams and resolves that he intends to carry out in his manhood.

"The analogy holds good in regard to men and women, and with the inhabitants of the spiritual world just beyond; the education of the spiritual perception to perceive this invisible companionship, of the spiritual apprehension to understand the nature of this next life upon which we must all enter. It is, after all, very simple and natural. There is no dark mystery surrounding death, but merely our own ignorance which invests it with false terrors.

"Psychic science is pushing its discoveries far beyond the boundary of this life. It has found that the psychic body is not a form to be acquired by the process of death, but that it is interpenetrated, here and now, with the physical body, and death is only the separation. This psychic body is being made all the time by our mental and moral life, of which it is the direct expression. Its beauty and grace lie in our own keeping. This is our real self, and when we emerge from the physical case we shall be beautiful or not, according to the inner life we have led. Again, this psychic body, when it is freed from the physical, is in the ethereal world, a world corresponding to this one save that it is the realm of higher and finer forces.

"Now the problem stands the soul in its ethereal (or psychic) body in the ethereal world—which surrounds as an atmosphere—and the soul in its physical body in the physical world. Shall not the two communicate? Shall there not be recognition and speech by means that transcend the physical barrier? Most certainly. Clairvoyance and clairaudience are the normal (not abnormal) conditions of the human being when he achieves the higher plane of life that is his privilege and his responsibility as well to live now and here. If most men were blind, deaf, or lame, it would be held that the few who could see, hear, or walk were abnormal beings, whose powers were to be regarded with suspicion. Telepathic communication with those in the ethereal world is possible to every human being who will cultivate the conditions. These are serenity and sweetness and uplifting of spirit, combined with concentrated attention to the message.

Silence is vocal if we listen well,

Enameline

The Modern STOVE POLISH.

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.

J. L. PRESCOTT & CO., NEW YORK.

said the poet, and in this line lies a literal as well as a figurative truth.

"The inhabitants of the ethereal world say that we appear to them like people who are deaf, dumb and blind. 'We stand beside you,' they say, 'and you do not see us; we speak to you, and you do not hear us; and as you do not hear you do not reply, and thus you seem to us to be blind, deaf and dumb.'

To be in conscious recognition of this world which lies all around us; to hold intelligent perception of its nature and its intimate inter-relation with our own, is to so live that we are prepared at any day or hour to pass the mystic boundary."

LILLIAN WHITING.

A VISIT TO THE POPE.

It is always well that the friends be posted on important events. But while the following may not seem important on the first reading, it will be found very interesting at all events. A little reflection, however, will illumine the majority to a realization of something that is worth knowing—one of which is the good opinion the pope has of our country, and upon which comment is hardly necessary. The rest is suggestive of other facts which each can unravel according to his intuitive perception:

Bourke Cockran, who returned from Europe a week ago, gives a brilliant account of an audience with the pope at Rome granted him as a special courtesy.

Entering a simply furnished room he saw the holy father seated upon a platform, clothed in a white cassock and skull cap. Speaking of the interview Mr. Cockran says: "The pontiff extended his hand with cordial words of welcome and bade me rise and take a seat at his right.

"It is difficult to describe his appearance, but at first glance it is easy to understand the remarkable effect which he produces on all who come in contact with him. I am not easily impressed by men. Wherever I have met the occupant of great office I have usually been puzzled to account for his elevation.

"But of the present pope it may be said in absolute sincerity that he fills, amply and completely, the throne which he occupies. I believe I am speaking the language of moderation when I say that the most interesting thing about the papacy is the pope.

"His frame, spare and almost emaciated, gives you the feeling that every particle of flesh which might have maintained a base or sordid though has been discarded in fasting and prayer. His manner never loses the majesty which becomes the pontiff, whose word is more powerful than the edict of any monarch, but it is always marked by extreme gentleness, and at times by a tenderness which is quite paternal. His voice, vibrant and sonorous, is sweet and exquisitely modulated.

"As he becomes animated in conversation his eyes glow with such a singular luster and his face assumes such an ethereal expression that you can hardly realize you are talking to a man of flesh and blood, and it almost seems as if you were in the presence of a spiritual flame inclosed in a corpor-

cal form.

"His questions showed a close familiarity with our government and with the social and economic questions which must be solved under democratic institutions. He spoke much of his desire for a union of all Christian churches, and asked me if the various sects in this country were animated by any feeling of hostility for each other. I answered that so far as I could judge no change of opinion in this country during the last 25 years was so marked as the decline of sectarian prejudice.

"He asked me to what I attributed this most gratifying change, and I answered that among the many causes which might be assigned for it none, in my judgment, was so important as his own personality, for, while there were but 10,000,000 Americans who acknowledged the authority of his sacred office and obeyed it, there were 70,000,000 who recognized his personal virtues and admired them.

"Leaning forward in his chair, he struck his breast with a singularly impressive gesture and said: 'I would gladly take to my bosom the whole world and embrace it in the holy Catholic faith, not for any benefit it could do me personally, but to advance the welfare of men in this world and promote their prospects of happiness in the next. The Catholic church is universal and the whole world is dear to me, but your country lies especially close to my heart. The Catholic church has shown here in the old world for 19 centuries that it is not merely a depository for spiritual truth, but that, as it was in the beginning the cradle of civilization, it now is its bulwark. But if the history of the Catholic church lies in Europe, its future lies in your great nation.'

"He spoke of the leading bishops and clergymen, and had words of praise and commendation for them all. Of Archbishop Corrigan he said that he was a faithful pastor and a holy man, whom he held in high esteem and affection.

"There is no more liberal mind in the world than that of Leo XIII. His liberalism is not in matters of faith, for in matters of faith there is no room for liberality. The pope is truly liberal, however, in the sense that his love and interest are not confined to those of his own faith. They embrace those who differ with him, and he said repeatedly, with great emphasis, that his prayers were for all, all Americans (tous, tous les Américains.)

"In nothing was he so eloquent as in the description of his desire for the reunion of all Christian churches. He said it was the labor to which he had addressed his life. He believed he had made some progress in the work of reconciliation, and he felt confident that God in His mercy would ultimately bring it about, but he feared he would not live to see the result of his labors.

"At the conclusion of the interview he bade me say to my countrymen, wherever I met them, that I had seen the pope and had found him full of sympathy and affection for the American people, earnestly praying that the church would give fresh proofs that it was the strongest force on earth for the maintenance of peace and the enforcement of law."



THE MENTAL HEALTH OF SPEAKERS AND MEDIUMS.

Evils of Alcoholic Stimulation of the Nerves—Importance of Self-Suggestion.

By John Rutherford, Roker-by-the-Sea, Sunderland, England.

"Give me health and a day, and I will make the pomp of empire ridiculous."—Emerson.

It is through the nervous system that we experience pleasure as well as pain. "In all vital action," says Thomas Carlyle, "nature's manifest purpose and effort is, that we should be unconscious of it, and, like the peptic countryman, never know that we have a system." Happy should be he whose knowledge of the system of nerves is not through disease—not through painful sensations. In perfect health we are unconscious of possessing nerves; in disease they indeed make us "acquainted with suffering and grief."

It is a fact that one's mental states are painted on the face; and although Milton's archangel is luminous with wisdom, still on his countenance "Deep scars of thunder had intrenched, and care sat on his faded cheek."

That archangel had undoubtedly in his earthly career, known what the "struggle for existence" meant, or care could not have engraved its hard lines upon him.

Physiology teaches that it is the nervous influence which keeps up the proper tension of the blood vessels. The cold water bath tones up the nerves, which in their turn act upon the blood vessels, and bring them up to the right pitch of contraction.

Sir Charles Bell was the first to discover that the back or posterior nerves in the spinal column convey sensation, while the front or anterior nerves carry commands about movement. This truly great and original physiologist, defined a nerve as "composed of nervous matter and cellular substance." The nervous matter exists in distinct threads which are bound together by the cellular membranes. They may be likened, says Sir Charles, to a bundle of hairs or threads, inclosed in a sheath made of the finest membranes.

Our nerves of course are supplied with arteries and veins in order that they may draw their vital or spiritual life from the blood. It is found that if a limb be deprived of blood the nerves lose their powers, and that sensibility is lost. It follows that the brain, the nerves of the eye and the ear, the nerves of sense and emotion, are all affected by changes in the circulation, and that each organ, according to its natural function, is variously influenced by the same course—the rushing of blood into it or the privation of its proper quantity.

The whole organism is operated by means of the nervous energy, through intermediate centers or "mediums," under the control, more or less, of the spirit. The physical apparatus forms a complete magnetic system with its two opposite poles of action and reaction. It sometimes happens that for various causes an original impression on the nerves can not actually reach the positive center—the brain. Either there is some physical impediment to it or the nerves are expending their energy in some other direction and can

not receive, at the moment, a new stimulus. In this case the impression stops short at one of the other centers and is reflected back from that center, through the motor nerves, without exciting the mind's attention or awakening the energy of the will. And yet these reflex actions are as appropriate as those which flow directly from a mental purpose; nay, in cases of purely physical necessity, are far more suited to the exigency of the moment than any which the mind could have consciously suggested, or the will put in execution.

It has been shown by physiologists that the cerebrum itself is also a center of reflex action, that the nervous impression may excite some special activity there, and that both ideas and emotions may flow on from this excitement, without any of the governing power of the will. This is seen in dreaming, in trance whether natural or superinduced, and it not infrequently forms the prominent characteristics of men, who possess large organs of language, considerable intellectual power and strong emotions, with no corresponding power of voluntary self-government.

It is of the utmost importance that our mediums and speakers should understand these peculiar states of nervous system. They may be merely in the automatic condition, and may then produce "copy" or utter a harangue and deem it inspired from a high sphere in the spiritual world. Trance speaking and automatic writing are very often due to this involuntary action of the brain, hence the stuff evolved is chiefly verbiage. But when the great soul within is the mainspring of the whole utterance or when the individual is really the recipient of spiritual or celestial magnetism, the result is high thought and beautiful wisdom.

The nerves may be subjected to many impulses affecting the body, and indirectly the mind, without those impulses ever coming into consciousness; and conversely, many actions go forth from the vital forces—urged and impelled as they are by the soul itself—with an equal unconsciousness of their very existence. The instant, however, the whole circle becomes into operation—like a magnetic chain—the instant an affection reaches the center, provokes reaction and is impelled back to the other pole, the light of consciousness then breaks in, the mind is roused to a perception of what takes place within its own organic sphere, and a mental fact, indispensable to all our further knowledge, is the result. Sensation, accordingly, holds exactly the middle point in the soul's development between consciousness and unconsciousness. On the one side of it are processes which are termed vital; on the other, processes which are termed spiritual; in sensation itself, the vital and the spiritual are indissolubly combined.

The great inspired seer, A. J. Davis, truly says: "There is some hidden principle within the nerves, within the electricity and dynamic life of the nerves, within the mellow magnetism which covers the fine electricity—something within everything in you that is human and interior—a principle of recuperation known only by the power you feel, and by the occasional sense of immensity in your personal existence. This hidden principle lies sequestered in your least nerves, in

your finest points of life and sensation. It gives you all your prodigious power of will. From it flow all your moral feelings. It throbs through all parts of your being; it dances through its magnetic and electrical vestures, acts on the nerves, outbreathes and condenses the tissues, and ultimately and successively elaborates all the physical organs which make up the corporeal system.

It is an immense error to stimulate this force, instinct with the Godhead, by poisonous drugs. The temptation to do this on the part of members of religion, lecturers and literary men is very great, in order either to overcome temporary exhaustion or with a view to cause sleep. The practice, when frequently indulged in, brings about in time a reduction of power in the cerebral or brain centers. Not infrequently nervous derangements follow. Whatever injures the physical body injures the spiritual or magnetic body. The evil is thus twofold. The difference between mind and matter is according to the "Harmonial Philosophy," only phenomenal. And just in proportion as we, by insight, penetrate with the essence of them both, they are seen more nearly to coincide; and the limit to which our knowledge of them tends is the indifference point, where they blend in perfect unity. Here the opposition, physically speaking, between mind and matter, ceases—and the whole question is raised to a higher platform, where the conscious and the unconscious appear as the two great poles in the universe of being.

Very many diseases of the outward organism, therefore, react powerfully on the mind. I know a case of a man who had been an inveterate smoker for many years, and who, through unceasing effort, managed to abstain from the weed for four years. One day, however, the "tobacco hunger" came upon him with such terrific force that he actually ran four miles to a point where he knew he could obtain the weed. On reaching his friend he was bathed with perspiration, and was in a frenzied state as if "obsessed." It is clear that in this instance the subject's mind was hypnotized, and the "suggestion," which had been lying somewhat quiet and controllable so long, had gained the absolute mastery. According to accounts from spirits, souls who, in their earth life, allowed narcoticism to control them, suffer much before they are completely disenthralled, and a higher suggestion takes the place of the perverted one. The same law holds as to inebriates. The latter are even more warped and require the attentions of healing psychologists for long periods. To those desirous of overcoming the habit of using stimulants, I believe that frequent bathing of the head will prove a valuable aid in giving strength to combat the disease. The patients should also be taught to use their wills, and to operate on themselves by self-suggestion. By self-hypnotism you may retire in imagination to the mountains or lakes and be refreshed. You have only, says Mr. J. W. Dawson, an able author, to close your eyes and the heather is purple at your feet, the loch lies bathed in sunshine, the wind blows through the pine boughs, the gentle air passes over you like a caressing hand. Mr. Dawson puts the idea in charming verse, thus:

Round my chair the heather is growing,
And the walls of my study fade
And change, till they seem blue mountains,
Dappled with sun and shade.

An odor of pine woods haunts me,
A murmur of hidden streams
Thrills under the sooty pavements,
For I live in a city of dreams.

Lo! I am a great magician,
At a word occult and true
The city like mist is scattered
And the sea rushes into view.

Self-suggestion will, I believe, prove a great aid in counteracting many of the evils of life. Mercenary habits produce paralysis of soul life. Under the influence of a laudable desire for position, individuals too often completely immerse themselves in the selfish sphere. A true Spiritualism will constitute one of the great means of polarizing the soul and harmonizing material and spiritual life. Philosophic Spiritualism raises the idea of nature above that of mechanism, and imparts to it a life and a soul. Materialism views all the phenomena of the universe merely as a dull succession of change. Spiritualism views them as the productions of a loving agency. By the former, the conception of power as affecting change around us is depressed or disowned and by the latter it is raised to the prominence which it rightly demands. In short, a stage of culture will ultimately be attained in which the Interior Divine center will contemplate both itself and the entire human family, not for the sake of mercenary hordes or dominion, but simply for the advancement of Truth and Wisdom.

WAS LINCOLN A SPIRITUALIST?

A San Francisco paper tells a very pretty story concerning Abraham Lincoln's first sweetheart, a Mrs. Boyce, now a charming old lady of eighty-four. In a late interview, among other entertaining reminiscences, she said:

"I believe in fate. It was not fated for me to marry Lincoln. He was an honest young man, but I did not love him. Why? I don't know, but I do know this, love is a thing that you can't force. In the first place he was homely, very awkward, and very superstitious. He was a Spiritualist and believed in dreams. He often told me his dreams were prophetic. I did not like this very well. He used to talk of the stars a great deal, and he seemed to be a very queer fellow. I remember an incident that occurred at a party one night, where a dozen young folks were trying to tell their fortunes with the aid of a common doorkey and a Bible. Mr. Lincoln was always interested in such things and at once wanted to know all about the game, so somebody explained it. It was this: The key was placed on a verse of an open Bible and when questions were asked the key was supposed to turn by supernatural power. I remember Lincoln asked, 'Will Susie marry a man whose name begins with L?' and the key did not move. Then he asked, 'Will she marry a man whose name begins with B?' and the key whirled. I have often thought that a strange thing. I was then going with a young man named Brooks, but did not then dream of Mr. Boyce as my husband."

CREATION OF THE WORLD.

The Orphic poets conceived the world as having been formed by the Deity out of pre-existing matter, and upon a pre-determined plan. The Eros was the spirit, wisdom or love of God. The following is from Aristophanes, Aves, 698, says:

"First was Chaos and Night, and black Erebus, and vast Tartarus;
There was neither Earth, nor Air, nor Heaven; but in the boundless bosom of Erebus;

Night with her black wings first produced an aerial egg,

From which at the completed time sprang forth the lovely Eros,
Glittering with golden wings upon his back, like the swift whirlwinds.

The race of the Immortals was not until Eros mingled all things together,
But when the elements were mixed with one another, Heaven was produced,

And Ocean, and Earth, and the imperishable race of the Blessed Gods."

THE MANTUA SCHOOL—EDUCATION OF SPIRITUAL TEACHERS.

Editor Light of Truth: I read with interest a thoughtful letter by Mrs. Mattie Hull on the school above named in a late issue of your journal. Of its special system and methods I know too little to judge; of its idea and aim—the fit and needed education of Spiritual teachers and others—only commendation can fitly be spoken. From a Latin word (educere, to draw out) comes our word education, but in practice it is often a cramming the pupils with doctrines and dogmas which they are glad in after years to unlearn, and with facts with small reference to their causes or to great principles of life and thought.

Use the word in its true meaning and we have the calling out, the larger development and action of the intellectual and the spiritual faculties to make life full-orbed and harmonious. The intellect has been far more developed than the inner or spiritual faculties, hence we are one-sided, fragmentary and external. To turn a development of our spiritual faculties only, neglecting the intellect, would make us fragmentary and imperfect in a different way; visionary, mystical and impracticable.

We need both in balanced harmony to do our work well here, and to graduate best from this earthly preparatory school to the great university in the higher life, the celestial school that we all will reach, sooner or later.

This, I take it, is the idea and aim of the Mantua school.

What is the use of Spiritualism? We all prize its value as more fully revealing the life beyond—real, near and natural—and the blessed truth of spirit presence. But it comes to make us know and do our best work each day here. We must know this life, the history of nations, the progress of civilization and religion, of invention and thought and literature, this is an education which we need to judge humanity truly. It comes also to enlarge our inner and spiritual being, that we may better know the meaning and value of immortality—of that personal and individual life which is ours today and forever.

Of course different temperaments may incline to different leading aims, to more or less of intellect or of intuitive spirituality, but a healthy balance must be kept in view.

In the dark days Simeon Stylites stood 20 years on a pillar in an Asiatic desert, never going down to the barren sand twenty feet below, and men called him a saint. Perhaps he was, but surely the holy man was useless, filthy and disgusting.

The early Methodists believed in preachers being "called of God," and some of them held "human learning" in contempt and were proud of their ignorance, but they soon had schools and an educated ministry, preaching that mingling of truth and error which we call Methodism in a higher way than their conceited and ignorant predecessors.

Should our spiritual teachers, whether mediums or not, have the best education possible; know the most of men and things without being crammed with false doctrines? Does such education help or hinder mediumship?

Emanuel Swedenborg, in the seventeenth century, in Sweden, was the greatest seer in the world, and has had very few equals since. The false views of Bible authority and the other doctrines taught in his childhood (his father was a bishop in an orthodox church) doubtless were hindrances, but the intellectual culture of the best schools was a help. He was one of the great scientists and engineers of his age, and for fifty years directed the building of canals, bridges and the like and wrote learned books on natural science, his great knowledge opening

the way for a deeper insight of spiritual things. Then his inner life opened. For more than 30 years he saw, as he said, thousands of persons from the higher life, these and other like experiences lasting to the end of his earthly career, and wrote great books, wise and illuminated yet not infallible. In him we see the ripe scholar, the great scientist and engineer, and at last the great spiritual seer.

In our own time lives Andrew Jackson Davis. With little schooling or reading, his seership—the opening of his interior faculties—his glimpses of the heavenly visitors and knowledge of divine laws, came to him amidst poverty and ignorance. He wrote books of great value, spoke ably, and had wide reputation.

His later books were compared to the earlier productions of little value and he has passed into private life as a physician.

Swedenborg, with large scholarship, grew to a deep spiritual experience which ripened to his last days. Davis had a great and useful public career, stepping out of ignorance into an illuminated life for a few years, and then the inward radiance and the light from the spirit world becoming fainter.

Selden B. Finney I knew well. A young man when he awoke from an unconscious trance not knowing, until told, that he had made an excellent speech, he felt unwilling to be so wholly controlled, but decided to go on so long as no harm came to soul or body, found mental and physical health and inward light, and became a great Spiritual seer and philosopher, a speaker of marvelous eloquence. He early resolved not to cram and overload his mind with facts and dogmas, but to read, with care and thought, the best writings, and to prepare "seed thoughts" for his lectures and writings. His case, to me, was one of spirit education and self-culture. Celestial visitors helped and guided him, while he worked his own salvation, living meanwhile a true and noble life. Thus was verified the old Greek saying, "The gods help those who help themselves."

Through more than forty years I have seen those with psychic powers of more or less strength hurt by the foolish flattery of others and supinely waiting, as a wooden spout waits for water that may be poured into it, and soon giving up even this supine waiting, while others, with more light, have worked on to signal usefulness and power.

Somewhere and somehow, as the way opens, in schools or in home thought or in wise research, we all need more light and wisdom from within and from above.

Moses Hull is a graduate from Second Adventism, trying, as he says, to climb the Alps of Spiritualism—an ascent which he doubtless finds arduous as well as inspiring. Reaching higher he may find the path somewhat lonely, for those who will exercise the self-control, the fearless courage, the persistent effort, the right and wise living needed to reach the pure air and the broad view from those celestial summits, do not travel in the great hosts in this world.

A. J. Weaver is a graduate from a Universalist pulpit, always sincere and devoted, not one who will faint or fall back in a rugged mountain path. Success to the Alpine climbers. These leading teachers at Mantua need no indorsement of mine.

The idea of their effort is, "The Gods help those who help themselves." That is as wise in Ohio as it was in Greece many centuries ago.

G. B. STEBBINS.

The stomach being nearest neighbor to the heart is the first organ diseased by impure or vicious blood.—Psychic World.



Mrs. E. F. KURTH.

DENIES HIS OWN POWERS.

The following are a few extracts from a recent lecture delivered by Prof. N. H. Iber at San Jose, Cal., on the "Mysteries of Life." The professor is evidently a medium but does not know it. His own skepticism is a barrier to its development, and a skepticism no doubt based on false conclusions derived from a false education.

He said in part: "There is a certain class of spiritual people who in striving to get occult power make a great mistake. They try to concentrate their minds on the life hereafter. One can not understand the last chapter of a book if we have not read the preceding chapters. Death is the last chapter and the preceding chapters are what we call life. One of the mysteries of life is man himself, and if man will only study himself he will understand the whole cosmos. We do not know our better selves."

"The eye is a great mystery and its work needs a solution, but this organ has baffled the noted scientists. Secular science sees things as they appear, while occult science sees things as they are. Absent mindedness arises from the fact that when the minds of people become absorbed in other thoughts they can not see what lies in front of them. I do not believe in hypnotism. Occult science says we can hypnotize only our inferiors. The mingling of minds, forming an unconscious mutuality, is due to desire, and not hypnotism."

"People imbued with materialism can not comprehend spirituality. There have been cases where men have seen things before they happened, but this foresight comes only from those whose minds are free, not wrapped up in dancing, politics and such things. The lecturer claimed that he had foreseen the Paris bazar horror four months before it occurred; that he had prophesied the event, and that his prophesy had been printed in the San Francisco Post. In this prophecy he warned Americans not to go to Paris, saying that in a building like a theater hundreds of people would be killed. This vision of future events was attributed

to having the sight trained to a certain point.

"Some people believe that occult power can be attained by fasting and peace of mind. This is not so. Give to the body what the body wants, and give the soul what the soul wants. Some say the flesh of animals is not good for the soul. This, too, is an error, for it does not interfere with the spiritual part of man. There are diseases of the soul, and of these the eye alone tells."

"Through the eye you may make your diagnosis. It has been said that the health of the body depends on the health of the eye, but it must be remembered that in the blind the inner sight may be all right. Homer, Milton and 'Blind Tom' saw things which people not blind would not see. Soul diseases distort the vision. Insanity is a soul disease, and lunatics should be treated with music, as that is the only thing that charms the soul."

In closing the speaker said that the mistakes of man arise from the fact that his mind does not dwell on the spiritual side sufficiently.

ELIZABETH F. KURTH.

Mrs. Kurth was born in New York in 1839. She is the daughter of George P. Weil, one of the founders of the German Lutheran church in New York city. Mrs. Kurth was educated at St. Mathew's Academy. She was married in 1856, being at the time an orthodox church member, but later had Spiritualism brought to her notice and embraced it as the truth needed by her ever-hungering soul. Since then she has been an earnest advocate and active worker in society matters. She is president of the Woman's Progressive Union of Brooklyn, one of the largest Spiritual organizations in the state.

Every question creates a vacuum in the soul into which but one answer fits—the Truth.—Psychic World.

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A JUST CRITICISM BUT NOT A FRIENDLY ONE.

"The grand work that modern Spiritualism has done for the world," according to the statement of the Countess Wachtmeister, "is to show to the world that there is life beyond the present." This she called the success of Spiritualism, and wherein she would point out its failure is in its clinging too closely to phenomena, instead of searching deep into the philosophy that underlies the phenomena. That the countess makes these statements she gives to the world upon a most intelligent basis, she takes pains to make clear by the history of her investigations in the realm of Spiritualism, which covered a period of two years of unrelenting investigation in many countries and under the most favorable circumstances.

The above is taken from an interview held a short time ago with the countess by a representative of a leading western newspaper. There is a germ of truth in this criticism, although two years is hardly sufficient time for one to go all around the realm of spirit phenomena. We have known painstaking persons to spend a quarter of a century in diligent investigation of these recondite laws and then not know half as much about them as does the Countess Wachtmeister. Still we are inclined to think that she sees a drift which is by no means obscure to thousands of Spiritualists. We affirm that upon the phenomena of Spiritualism rest the hopes of the world regarding the verity of a future life. Nor do we think that any problem now before the world transcends in importance this query. It must remain a query, too, for many people, for long ages to come. Therefore the progress of Spiritualism depends upon the permanence of its phenomena. But there is a large class who never rise above the awakened attention these phenomena call forth. They live upon them much as a politician lives upon pap and for similar reasons. They view with alarm the inroads of philosophic thought and they eschew the rostrum and the teaching of our inspired speakers. They have no interest in the literature, current or otherwise, of this great movement. In fact, the car of progress has run over and away from them and still they peep and mutter as they did in the long gone time when they first experienced the joy of spirit communion. We know all this, and the amiable countess has told nothing new. But it seems queer that she does not expatiate somewhat on the rationale of Spiritualism. Other leaders in Theosophy are like the countess in the singleness of their purpose to hide from those they teach the truth regarding Spiritualism and its philosophy. We ask, can there be a grander scope for any philosophy in the sodden materialism of our daily life than an inquiry upon the future life based upon a present conscious connection with loved ones who are experiencing that life?

This woman says that the grand work that Spiritualism has done for the world is to show that there is a life beyond the present. Is it not fair to ask her how Theosophy is to be made to do more than this or how she is going to substantiate her claims as a Theosophist before the world on any other ground than the fact that Spiritualism has shown that there is a future life?

Philosophical Spiritualists find no fault with the essential truth of Theosophy. They recognize it as the child of their own thought; they see in it a movement for the betterment of the races of human kind; they know that it teaches immortality; they recognize any movement that allies itself against the crass materialism of the time. But instead of reciprocating this feeling these people, their leaders especially, miss no opportunity to cast aspersions on Spiritualism. It is as if a child should repay the mother who nursed it by spitting in her face.

Some of this we know is the result of ignorance. There are scores of full fledged teachers, essayists and lecturers amongst the Theosophists who know no more about the grand work of Spiritualism, or of Theosophy itself, for that matter, than a coyote knows about astronomy.

We earnestly invite these, our critics, to inform themselves, not that they can injure Spiritualism by their fulminations against it, but that they may no longer pose as idols of worship by their fawning followers and objects of disgust by the world's thinkers, prophets and philosophers.

HARMONY THE REMEDY.

The tariff bill has passed. What effect it will have on the country is to be seen—provided there is anything in it to create effect. It will make some changes in the custom house, but whether this will cause any ripple in the business world beyond a few changes in the prices of certain articles of merchandise is a question. The last twenty years have shown that government has very little to do with the "times"—at least under present circumstances. A revolution or a war might produce visible effects in a few weeks, but that would be paying more for the venture than it is worth, the end of which would be a reaction for worse times than we have had.

There is no doubt that we have been suffering the effects of causes not yet fully understood by the masses, and perhaps by nobody; for if they were they could be remedied. Ignorance is the cause of diseases in the human family, which enlightenment cures. A similitude might be applied to our industrial system. A radical cure of disease often proves but a temporary cure, not an absolute one. So a radical cure of hard times might produce like effects. Consistency and proper adjustments are more lasting and beneficial in the end. If we could apply this to the affairs of the business world in general we might build for a happy future. Perhaps we have been doing this unwittingly through experience, suggestions following like inspirations after a battle with trials and vicissitudes. We shall hope so at all events.

Economists already see a turn of the tide. Not by any acts of the government, however, but by necessity of the situation in general. Mind force has more to do with reversals than governmental changes or actions, whether for better or worse; for the remedy lies with the people, not with their rulers. We see this in society affairs. The best officered society may degenerate if the members are unwilling to sustain the heads or participate in their well doing. So an unfortunate selection of the first named may be carried to good results if the members are unanimous in their actions for good until a new board can

be elected. Thus we may take an object lesson from the smaller things of life, apply them to the greater, and overcome obstacles apparently insurmountable.

Schisms break up families, societies, communities. May they not have a like effect on nations or the working hypothesis of the same? And is not our industrial system the working hypothesis of the whole country—the nation at large and as a unit? Let this be adjusted and all political questions will soon fall out of sight.

THE SCIENCE OF TEMPTATION.

A lecturer at a Y. M. C. A. meeting recently said: "The closer a man lives to Christ the greater will be his temptation."

No doubt the speaker meant what he said, and may have spoken wiser than he knew, if we analyze the situation properly. Perhaps he felt the truth of it without knowing it to be so.

It is not an infrequent case for a reformer to suddenly collapse through temptation. The world pounces on him as a deceiver or hypocrite worse than a common criminal. The reason is obvious. The contrast between the evil and the man is so great that it seems worse. A higher knowledge of moral science, however, would prove the world in error; for the higher a man rises or aspires for moral perfection, the more sensitive he becomes to temptation, and the slightest fluctuation from the straight and narrow path shows glaringly in a struggling soul.

The lecturer aforementioned adds to the above quotation that the devil pays more attention to a teacher of moral than he does to the common run of humanity, because he considers the latter secure. But he knows of no other reason and makes this the cause of temptation. It is true, nevertheless, that reformers are more subjected to temptation than passive individuals, from the fact that their minds reach farther into nature, thus coming into contact with all manner of influence, good, bad and indifferent, and have more to contend with in every respect.

A pendulum will oscillate according to the impulse given it. So an aspirant for perfection will recoil beyond his equilibrium, if but for a moment. But an unwilling error is sufficient to condemn him in the eyes of the ignorant or uncharitable, when they should pity instead. It may well appear as a devil to some, coming to avenge himself for conjuring away his own. But we know that hordes of undeveloped spirits also congregate around reformers, anxious for spiritual food; and while some may tempt willingly, the majority do so unwillingly, and sensitives feel this, often not knowing the cause.

To succumb to temptation under these circumstances is therefore an easy matter, especially with those unprepared for an attack or when ignorant of spiritual science.

Of course, mediums fail at times, as other reformers do, but a true knowledge of the cause is a great relief and an incentive to rally. And it is this which strengthens the spirit or soul within to continued effort.

With faith in right guidance, hope for success and charity for the weak, all obstacles can be overcome and victory assured.

COMPLIMENTARY.

A lady missionary asked to be permitted to distribute some Spiritualist literature in one of our penitentiaries, but was refused on the ground that out of the 2,000 prisoners not one was a Spiritualist, and consequently the papers could not be admitted. We are satisfied, if you are, Mr. Keeper of Criminals.

"Psychic World," an illustrated spiritual novel by Arthur F. Milton, now ready. Price 25 cents.

LILLIAN WHITING.

Miss Whiting is a journalist, essayist, critic and poet, and is considered to be possessed of a talent of a higher order. At least, that is the general verdict, and the voice of people is general truth.

Jessie Rittenhouse says of her:

"Miss Whiting, as one of the younger women who rose so early to the summit of her profession that she may be said to have attained it at a single bound, after a few years of able work in the editorial chair found herself possessed of a reading public sufficient to insure her the more personal successes of independent authorship, and is a prominent figure in the world of letters."

Although Miss Whiting is now a Bostonian, and an ardent one, she was born in the Empire State.

"I am glad that I am a New York girl," she writes. "I was born at Niagara Falls, under a star that danced, possibly. Be that as it may, life has always seemed music and rhythm to me. My mother has told me with what rapture she has watched enchanted sunsets in that beautiful region; and this peculiar thrill of ecstasy over the marvellous pageantry of the air of sunsets and long golden days besides the blue sea, is the strongest element in my life."

Her education was undertaken some generations before her birth, in the persons of an able and distinguished ancestry, dating directly on the one side to Cotton Mather, and on the other to Rev. William Whiting, first Unitarian minister at Concord, Mass. Also to Rev. Abram Wheeler, one of the prominent Episcopal clergymen of the early New England church. From her own parents she derived qualities not less intellectual, as her father, from the editorship of a newspaper in a small town in Illinois, whence he had moved during Miss Whiting's childhood, rose to the rank of Senator in that state, and retained this prominent place for twenty years, being actively identified with all the leading movements of his day, and one of the framers of Illinois' present Constitution.

Miss Whiting's mother was also a graceful writer, but reaching perfection in the daughter.

She is regular correspondent for the Chicago "Inter-Ocean," was editor of the Boston "Budget" for three years; has written a number of books, of which "The World Beautiful," "After Her Death" and "From Dreamland Sent" are the most famous, the first named reaching nearly thirty thousand copies.

Her poetry is as sweet and tender as her prose writing. "From Dreamland Sent" the following entitled "Companioned" is a sample:

Through days and dreams I seem to walk
with one
Whose feet must shun
Henceforth the paths of earth; for whom
the sun
Rises in unknown realms I can not trace;
O friend! on whom the vision shines today,
What mystic sway
Hath wrought its spell o'er thee? what fair
desire
As o'er that sea of glass with mingled fire
Thy way hath sped,—what fair desire
Is born within thy soul? what strange,
sweet dreams
Transfigure thy new life in mystic gleams
Of rose, and pearl, and gold through starry
space?
Not vainly do I ask; thy tender grace
Answers my love, and brings the new life
near,
And all our baffled meanings grow more
clear.

But the truth she holds nearest at heart is that pertaining to the spiritual, and thus she will speak to our readers from time to time. May it be appreciated as it should be, and we have no doubt it will be by those who can come in touch with her exalted spirit.

CRUSADE AND CRUSADERS.

Those who still have a copy of the chain letter sent them, might devote a few minutes each day to copying it, even if it takes a week to do so. Then send the same to somebody not thought of before, and repeat this once a month. By this operation the ball will be kept rolling and the good work will continue. None should become weary of well doing for a cause that has not its equal. Think of the grand mission each has, and in possession of the key to eternal life! Is it not worth while working for such a cause? Few realize its grandeur—the real worth of the truth they possess. Perhaps it is too much for them, the very thought of it making them dizzy, followed by inaction or inertia. But those who are not thus affected should make up for the balance, and do what the afore-named neglect, for it is a prerogative to be thankful for; and no better way can suggest itself than to aid the paper that aids the cause as the Light of Truth does.

Following are this week's addition to the army of crusaders: May D. Trescott, Mr. Joseph Weber, R. H. Lewis, F. J. Stolle, Miss L. A. Jones, Miss Alta McClintock, Mrs. E. Macallum, W. L. Atchison, J. F. Harvey, Mrs. J. J. W. Starr, Mrs. E. V. West, E. S. Dilton, Rev. George E. Wilson, Mrs. F. A. Perin.

CHARITIES AND CORRECTIONS CONFERENCE.

The recent meeting at Toronto of the National Conference of Charities and Corrections effected some progress in the new theories regarding criminals and their punishment. Mr. W. F. Spalding of the Massachusetts Prison association read a paper on "Indeterminate Sentences" which showed clearly the trend of thought on this important branch of criminology, but we see nothing in it bearing upon crimes for which a life sentence has been imposed. Whether Mr. Spalding includes these crimes in his advocacy of indefinite sentences we know not. It is to be hoped that he does not, for it is no time now to mitigate the severity of life imprisonment. There is too much lynch law as it is, but there would be more of it if convicts who have perpetrated the most bestial and bloody crimes were to be released on any evidence of reformation such as can be made in a state prison under the present or a possible improved system.

Some of the propositions set forth in Mr. Spalding's paper are excellent and the excerpt will show their nature.

That punishment should be made to fit the crime, rather than the criminal. That character, and not actions, should be the ground of treatment.

That a criminal act furnishes little proof regarding the real character or criminality of the offender.

That the criminal has forfeited his right to liberty not for a definite time, fixed in advance, as the penalty for a single act, but until such time as he shall cease to have a criminal character.

That this can not be ascertained before the convict begins his imprisonment.

That it is unfair to the community to release an unreformed criminal.

That the reformation of a criminal is one of the great purposes of imprisonment.

That the state is under obligations to endeavor to reform him.

That his release should be conditional, so that he can be returned if it seems probable that the reformation is not completed.

That in the course of time, when his reformation has been proved, he should be fully discharged.

Self-knowledge is the key to truth. —Psychic World.

A GREAT ILLUMINATOR.

Two years ago when Mrs. Annie Besant sounded the Theosophical idea of brotherhood in Minneapolis she said that Spiritualism and Spiritualists had done more to counteract the forces of progress during the past forty years than the Roman Catholic church had done since its foundation.

In one of her recent addresses in the same city she eulogized the Catholic church as the great conservator and protector of good morals and sound teaching.

Mrs. Besant evidently has been trimming her lamp and the glow of its illumination reveals the shears she uses.

Spiritualism was an unspeakable solace to myriads of human beings and its rational, elevating philosophy had permeated the minds of earth's grandest thinkers when Mrs. Besant was tossing about like a cork on the sea of speculative thought. Ostensibly a leader in Theosophy, she appears to be anchored in the Romish church. All of which is her own affair.

STOOD THE TEST.

C. H. Horline writes that a prominent member of the Chicago Board of Trade, while at his house one day last month, where Mrs. Elsie Reynolds was holding seances, offered this medium \$100 if she would come to his house, allow herself to be disrobed by his lady folks and reclothed in black and then hold a seance, the money to be paid upon the production of one form in white. Mrs. Reynolds declined the hundred dollars, but said she would accept the invitation under all his conditions at her regular price, which was twenty dollars.

Not only one, but ten forms, of different sizes, appeared, the females in white and males in black, and fourteen skeptics were convinced of spirit phenomena.

A COMPARISON.

What, by the way, has become of the submarine Atlantic cable? At not such a very remote period we used to hear a great deal about it, and arguments for and against it used to be a common subject for allusion in ordinary conversation. But in London of the present day, one's impression is that the whole thing, with its paraphernalia, is long since dead, and as much a part of ancient history as trial for witchcraft or the ordeal by battle.

If we read such remarks as the above printed seriously in a paper of today we should conclude that the writer of such twaddle was and had been asleep, utterly ignorant of what was going on. Yet in the Sunday Times, July 11, 1897, we find the following:

"What, by the way, has become of Spiritualism in England? At not such a very remote period we used to hear a great deal about it, and arguments for and against it used to be a common subject of allusion in ordinary conversation. But, in the London of the present day, one's impression is that the whole thing, with all its paraphernalia, is long since dead, and as much a part of ancient history as trial for witchcraft or the ordeal by battle."

Really the ignorance of our would-be teachers is astounding and needs no comment. Spiritualism is much more alive than is the writer of the Sunday Times article, as he would know if he could see and could comprehend Light. —London Light.

PROPHECY.—The science of this gift is fully elucidated in "Psychic World," an illustrated novel by the author of "Psychometric Dictionary." All can become prophets by studying the art. Send for a copy of "Psychic World." Price 25 cents.

PNEUMATOGRAPHY.

B. A. Harrison of 32 W. 97th st., New York City, writes that he called on Prof. Fred Evans, the slate writing medium, during his recent stay in that city for the purpose of testing his powers. He says Mr. Evans handed him a couple of slates which were carefully examined. After placing a small piece of pencil between them, they were laid on a table before him, the writer not losing sight of them for a moment. No sooner were the slates laid down than writing began to be heard between them, and in a few minutes after ceased. Upon opening the slates the two inner surfaces were covered with writing. That they were not chemically prepared slates was proven by the names of his own spirit friends being attached to the messages in the slates. Five other slates were similarly treated, and all revealed like astonishing results. Whether mind reading or not it is difficult to know how the names were written there without opening the slates, unless the investigator was put into a hypnotic trance during the sitting. But as he claims to have been conscious all through, something more than hypnotism and mind reading will have to account for the phenomena. Can scientists explain? Yes, if they accept the spiritual hypothesis.

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A FEW SPIRITUALISTS.

I never saw Victor Hugo but once, and then in a Spiritual seance in Paris, Mrs. Hollis-Billings being the medium. He was an avowed Spiritualist, as was M. Theirs, President of the French republic, as is Camille Flammarion, the astronomer, and as was M. Leon Favre, consul-general of France. And, by the way, M. Favre was a writing medium, as is Mr. Stead, editor of the Review of Reviews and Borderland. William Crookes, the scientist, W. F. Barrett, professor in the Royal College of Science, Dublin, G. F. Fechner, professor of physics in the university of Leipzig, are (with a dozen other university professors that I could name) Spiritualists. Thomas A. Edison, the American "wizard" inventor, is a Spiritualist. Abraham Lincoln, William Lloyd Garrison and Theodore Parker were Spiritualists. The poet Longfellow was a Spiritualist, and on his last European tour he attended seances with the Guppies in Naples, and at Baron Kirkup's residence in Florence.—Dr. J. M. Peebles.

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MISCELLANEOUS.

THE OBSESSED CHAIR.

A Spiritual Story With a Moral by
the Author of "A Confession."

One night I attended a spiritual seance at which a medium was to exhibit his strange power over a table, and which I was told could be made to walk independent of the touch of the one through whom this phenomenon occurred.

The hour arrived and I was on hand. About a dozen others were present. The medium, a young man of about 25, made some preliminary remarks and began stroking the top of a small stand to "magnetize" it, as he said. In a few minutes it began to girate and then walk. At this juncture he removed his hands and the table began to glide along the floor, following the medium about, until he commanded it to stop.

Then he turned to the company and asked whether they wished to know something concerning the occult. Each had a turn to question the stand, and on each occasion the stand would glide up to the questioner and answer by tipping—once for no, three times for yes, and twice for doubtful.

When my turn came I asked the medium whether he could magnetize a chair as well. He said he would try, whereupon he took one from a corner of the room and began to rub it as he did the stand. It showed signs of being affected, but would not move as the table did. Suddenly he turned to me and said he felt impressed to try the chair on which I was sitting. I got up and passed it to him. He stroked it a few times when it pulled away from him and glided to where I stood.

Momentarily I was frightened, for I had asked the question in a vein of conceit, and doubted the possibility, and now I was facing my own folly. The laugh was on me, and I felt it coming from the assembly—especially gratifying to the medium, whom I intended to stall, but who had stalled me instead. At all events, I would make the best of it—pretend at ease, and regard the whole thing as a matter of course. I knew I was being punished for my conceit, and had not calculated on hearing from the spirit side of the house.

I stammered out a few questions, trying to instill the idea that I wanted to prove to any peradventure skeptic present that the table or stand was not a mere mechanical contrivance, moved by hidden machinery, but that it was moved by an occult or spiritual force. My apology was accepted with a smile of credulity, and I felt a little easier. But that did not end my troubles.

The chair was removed to one side, as I had taken the other in the meantime. But it would not remain where it was put. No sooner had the medium turned his back when the chair glided past him and posted itself in front of me with an apparent emphasis that was remarkable. Of course, all attention was directed toward me and my chair now. It made the former episode forgotten to study the meaning of this phenomenon.

I naturally appealed to the medium for a solution. He did not know without asking and proceeded to do so. It was soon ascertained that the chair was controlled—obsessed by a spirit who claimed to be a friend of mine—who I was wont to call "Jimmie" in mortal life.

Had it ended with this I would have been satisfied. But upon leaving the room the chair followed me. No one thought of stopping it as it was too interesting to miss. But when we left the house and the chair glided into the street with the same persistency I protested, and took up the little tor-

menter and handed it to its owner. In picking it up, however, I noticed it had no weight. Whether the medium noticed this or not, I do not know, for I never saw him again after this night, nor did I stop to ask him at the time. At all events he took the chair into the house, and I went off with the crowd.

One by one we parted, and finally I reached home. While searching for the keyhole, I suddenly heard a sliding noise along the porch, at the end of which I was trying to gain an entrance. The noise alone almost made my heart stand still, but on turning, Great God there stood that fatal chair. It had followed me home. How, I never found out. It was simply there, apparently gazing at me with a stubbornness that was marvelous.

At first I felt tempted to kick it off the porch. But the next moment the thought came to see what would come of it. I opened the door to walk in. The chair glided after me like a dog, stood still when I did. I went to my bed-room. The chair followed, and placed itself at the foot of my bed. I undressed and watched it. Finally I was ready to retire. But before so doing, I fastened my eyes on it and asked:

"Is that you, Jimmie?"

The chair in response very graceful-

the same, that chair began a pounding at the door that frightened me. I did not want to have the other tenants awakened, for it was in a respectable house that I had my room.

I opened the door angrily, as if I meant to take somebody by the neck and wring it.

I did grasp the chair with a certain degree of vigor and forcibly placed it in a corner of the room, and cried, "Now you remain here, or I'll break your back."

I meant it, and would have done it, had I not accidentally struck one of its legs against the sharp edge of a trunk in placing it there. But to my surprise and increased anger it hurt my leg. At the moment I thought I had struck myself there. But in placing the chair in the corner I had also grasped its collar somewhat tightly, and felt as if some one had me by the back of the neck, pressing it.

Oh, Oh, thought I, the spirit is not only connected with me, but the chair is also, and has partaken of my aura or nerve fluid to such a degree as to become one with me in sensation. This aggravated me all the more, and I gave the chair a kick. It was like kicking myself, and I concluded if I were to break the chair's back it would rebound on me and break mine. So I succumbed, and in order to be re-

smuggle in my burden without attracting attention.

I placed it beside my desk and put some letters on it to prevent it from being sat upon, fearing that some stout individual might come along and squeeze the breath out of me.

I was afraid to go to lunch that day, as I did not wish to attract attention on the street at the noon hour. I hoped the obsession would dissolve itself in time, and Jimmie would be able to release the chair or be released from it.

About 5 o'clock, however, I found an opportunity to leave. I stopped at another restaurant this time, and put Jimmie in a corner as on the morning, with the admonition to keep quiet.

After supper I started once more for home. I had hardly gone a square before I met an old newsdealer friend of mine, who accosted me thus:

"Say, Frank, why are you tugging that chair around town. I saw you with it this morning while passing you in a car."

Being an investigator himself I did not hesitate to tell him in brief of my trouble.

"Oh, if that is all," he replied, "I can suggest a remedy to break the obsession. Cremate it!"

"Cremate it!" I answered in surprise, "Why, that would be like cremating myself. I can't kick the infernal thing without kicking myself. Now you want me to burn myself."

"Oh, give it an anaesthesia first—soak it in chloform so as to rob it of all sensation, then throw it into a quickly consuming flame and your friend will be released without trouble and without your suffering any pain."

I doubted the efficacy of his method, but thanked him and told him I would think of it. With that I went home. On my way thither I wondered if that would be a feasible plan to get rid of Jimmie's wooden body. I also wondered if my friend was joking with me. The latter thought brought back the cause of this chair obsession. It was my conceit which did it, and I was being punished for it. Perhaps my friend, the bookseller, also felt this, and merely suggested the remedy as an added torture.

However, I reached my room without further observation, so far as I knew. I placed Jimmie in his corner and I proceeded to read the evening papers. After about an hour's reading I fell asleep and dreamt that I was traveling. Everywhere I went I had to carry that infernal chair. Though it was no burden, it was a nuisance. People would stop to ask me where I was taking it to.

I made all manner of explanations, as I could not tell a skeptic of occult phenomena the truth about it. I would have been mobbed by the superstitious; incarcerated as insane by the prejudiced, and put down as a fool by the scientist—none of whom were willing to investigate and be convinced by tangible evidences. All were too conceited to be taught anything by those not of their own special creed or mode of reasoning. They were like me in some respects—only that I knew of my evil, which they did not. Self-knowledge was a failure with such people. A reflection of themselves in the mirror of spirit communion is a much-needed requisite with people who know too much of others for their own good, and too little of themselves. No doubt all such have their burdens to carry, but not in that visible and ridiculous shape that I had; for conceit attracts its peculiar trials—largely of the order that makes us the butt of society or of the social circle in which we move and live. The evil is a mild contempt for others' knowledge or talents, implying in it—if but unwittingly—that we are superior to it, and this attracts similar feelings or opinions upon us from other sources—we reaping what we are sowing.

This portion of my dream soliloquy



RED, WHITE AND BLUE COTTAGE—LAKE SUNAPEE CAMP.

ly nodded or tipped over three times toward me, and apparently purposely avoided making any noise.

I saw at once that I had an intelligence to deal with—and a very stubborn one at that, as I knew my friend to be.

I asked various questions, and all were answered in the same manner. The result was that I learned that Jimmie had taken possession of the chair and could not get away from it, while at the same time he was attached to me by virtue of a higher or prior control which he could not give up either. Thus he was compelled to follow me and carry the chair with him. But hoping it would dissolve itself I went to sleep.

Next morning Jimmie, the chair, was still standing at the foot of the bed. I looked at him or it for a moment, then said: "Jimmie, are you awake?"

He was, for he nodded or tipped three times.

"All right, Jimmie," I said, and proceeded to dress. When ready to go away to my horror Jimmie proceeded to follow.

"No, Jimmie," said I, kindly, "you must not follow me, dear boy. You will attract the street gamins."

I gently took him by the back and shoved him inside and pulled the door after me. But before I had locked

vented in some way I sat on it with my full weight.

Oh, my, I was taking away my own breath. I felt as if sitting on myself. I was forced to rise and once more started out.

The chair followed with the same persistency. But I was not going to have a crowd following me in the street, so I picked up Mr. Chair, took him under my arm and went out.

Of course, in a large city no one takes notice of such things, even upon repeated occurrence. Most people would simply regard me as a repairer of cane-seat chairs, for such it was, and pass me by. But my friends would likely ask me about it.

Luckily I met no one going to breakfast. Instead of going where I met such I went to a new place where I was a stranger. I put Jimmie in a corner near me and whispered, "Now behave yourself and don't you make a fool of me by moving about."

To this he gave three very small, and, as it appeared to me, very grave nods. I almost laughed at his earnestness and willingness to obey. But he kept his word, and I ate my breakfast without interruption.

When finished I picked up my chair, which by the way, had no weight whatever, and left the restaurant. I reached my office and managed to

startled me. I wondered whether I had been guilty of an act of contempt in demanding to see the chair move, and was being punished for it by having it follow me like a shadow. It certainly seemed so. I began to wish I had not been so smart. Remorse set in and I wondered what I could do to be released.

I would pray, and pray I did—earnestly, honestly and almost despairingly. I almost acted as my own God. I said it must be dissolved. I demanded it and commanded it, and resolved that it must be so.

In the midst of my supplications I imagined I saw the chair disintegrate and dissolve into nothingness, and out of it came my friend Jimmie, uttering a sigh of relief as he stepped forth—once more a freed spirit.

Wondering whether the prayer or my own will effected this dissolution I was impressed that as my will made the chair walk it could neutralize the same effect by an opposite desire. Then I realized that my will was potent, and dangerous to toy with. I resolved then and there that I would never trifle with spiritual manifestations again, but let the power, whatever it may be, govern itself. Besides that I had learned two things. One was that prayer was efficacious if our will was potent, and the other was that every evil is punished as we sowed the seed for it—both an effect of a cause; and as there is no effect without a cause, we must see that the latter be a good one to reap good fruit.

Just then I awoke. It was daylight. I had simply dreamt over the seance of the previous night with the additions herein mentioned—my dream beginning where I saw myself being followed by the chair on the porch. But I never forgot it, for it had been an object lesson of great value in more ways than one.

I AND THE FATHER ARE ONE.

Lecture by Dr. Sullivan, Christian Scientist, at Fraternal Hall, St. Louis, Mo.

[Summarized and Commented Upon by the Reporter, Annie K. Swebel.]

"There are no privileges granted Jesus Christ, Savanarola or any of the wise men. God is no respecter of persons. If I and the Father are one, then what is His is mine also, and if He is eternal then I am also eternal and can not die."

[Q. Are not then, persons who believe, thus inconsistent in deifying a personal Christ in song and story?]

"But standing on the broad platform proposed by Jesus Christ we come in conflict with the cherished ideas of some who believe that 'He giveth and He taketh away,' etc. But what is eternal can not die. There is no death, it is merely a negative condition. Death is an illusion—just as blindness, deafness, lameness and all physical ailments. Many times we finally fail only because we have not endeavored to become perfect. There was a statement in today's Globe-Democrat that Dr. Stephens, scientist, who is at present visiting in Philadelphia (but whose laboratory is in Maine), has been analyzing this question of death and he has come to the conclusion that death is only a habit."

[Note: This is one of the fundamental principles of Spiritualism.]

When Jesus declared "I can lay this body down and take it up again," and that immortality belongs to the body as well as the soul, he simply expressed a thought that has been repeated and reiterated in this modern age by Christian Scientists, the truth which we love—that there is no death, that there has been no death, and that there is no sickness. The grave never comes to you, death never comes to you—it is not a power of locomotion, but a negative condition of the mind,

[Q. Then why cavil at the phenomena claimed by Spiritualists? They teach, and demonstrate most conclusively, too, that "thought is the form of the deed" and "the counterpart of the external," or vice versa?]

"Dr. Stephens says that he has examined the brains of very old people and he found a foreign substance in its cells—which he supposed got in there through the stomach, or through the food which they had eaten. You and I know perfectly well that it entered through their brain, that every particle of foreign substance which enters your brain is that which is foreign to truth; and that every single truthful statement declared makes a new cell, and as it passes through your brain it demonstrates its own truth by increased health and vigor."

[A cardinal point of Spiritualism is to insist on the greatest possible degree of individual freedom of thought and action, for the reason that what may be medicine to one may be poison to another, and if an individual is able to accept a statement as true, it is truth to that individual, no matter what it may be to anybody else.]

"There is no description in negation, a negative condition is chaos. Neither is it possible for you to describe God. But though you follow either sweep of the pendulum, you can only be yourself when you realize your error."

[Q. Then why not concede to Or-

of years, and then simply dropped themselves out of existence—like Jesus Christ did, and Enoch and Elijah, and Methuselah.]

[Note: With so much conceded it would be illogical to deny that the departed can not take on any form desired, through the medium of thought, to manifest to mortals under proper conditions—but that does not settle the mooted question whether the eternity of the atom in the abstract or the individual form is prefigured.]

Conclusion: Christian Science is intermediate between Christianity, or Churchianity, and Spiritualism, and scientists have not yet reached the stage of spiritualistic babes—who need the milk of phenomena to sustain them; but the spiritual philosophy covering as it does every possible proposition extant and extinct, is therefore the most satisfactory "ism" for the inquiring mind of those who have cleared their skirts of entangling dogmas and doxies.

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ENTRANCE TO CASSADAGA CAMP.

nipotence its most suitable garb and language as essence undefined, spirit, instead of worshipping as an individual God?]

"Nobody's tongue can scourge you but your own. If you acknowledge disease and sickness, or poverty, it will follow. Life—eternal life, is one with God. 'I and the Father are one.' There is that in this statement which sweeps death into the bottomless pit of oblivion. If Christ told the truth, you must accept either of two conclusions—that you are absolutely free from death, or that God must die. But we are created in God's image, and can not die."

[Q. If we are created we had a beginning and must have an end?]

"I have not a particle of right to be sad, or sick or discordant. To realize peace, interminable peace—that peace 'which passeth understanding,' you must be in harmony with yourself and your surroundings. Sickness, sadness, inharmony, is a negative condition. A negative condition indicates the absence of something good, as poverty indicates the absence of plenty."

[Note: Laugh and the world laughs with you—that is a piece of worldly wisdom that you need not go to a Christian science meeting to find out.]

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VOICES AND MYSTERIOUS SOMETHINGS.

Under this heading the following paragraph appeared in the Westminster Gazette of June 18: "The Rev. J. Warwick Adams of Southport, who, on August bank holiday last was terribly injured in a railway collision at Preston Junction, on Tuesday night delivered at Christ church, Blackburn, his first sermon since his recovery, in course of which he stated that at two of the stations before reaching Preston Junction he felt a mysterious something urging him to quit the carriage for one further up the train. The book he was reading engrossed him so thoroughly, however, that he resisted the impulse. When the crash came he distinctly heard a voice whispering, 'Even if you are killed you are safe,' and looked around in amazement but could not see where the voice came from. Then he remembered no more until he awoke in the Preston Infirmary, but he was convinced that death in a railway collision was perfectly painless."

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The World of Psychics and Liberal Thought.

A Baptist preacher in California recently took for his text, "Is Nature a Failure?" and tried to prove it; but Nature has not yet been heard from in reply. Probably she will do it on the quiet—somewhat lawfully.

At a Spiritualistic seance held at Lansing, Mich., three years ago Albert Doan was informed by John Maybee, a local medium, that a \$38,000 estate awaited him in Kansas. Another medium, Hiram Reed, undertook to make out the details and Doan, it is said, boarded him for fifty weeks while he was at work. Doan claimed that Reed received doctored letters from Kansas and sued him for the fifty weeks board, but the jury last Saturday found no cause for action. But this is the usual result of using Spiritualism for venal purposes. A hunt after treasures invariably brings up mocking spirits who lead the hunters a dance, only to deceive all parties concerned in the chase. The only successful are those who seek after spiritual treasures—truth, morality, mental force, mediumship or health.

Dr. Prendergast, former health officer of Cincinnati, who has always been very active in ostracising physicians not of his cult and practice, has been ostracised himself by the citizens of Cincinnati and is now in Canada, hiding from justice, reaping what he has sown.

Prof. Rae Davenport, a Spiritualist medium, clairvoyant and mind reader, has taken up his residence in Lexington, stopping at present at Mrs. Mary's boarding house on North Limestone street. He has been here about two weeks, has become a member of the Lexington Spiritualist society and says he will make Lexington hereafter his permanent residence. Prof. Davenport came here from Cripple Creek, Colo. He is 29 years of age and of American birth. He was born and reared on a ranch in South Dakota.—*Corr.*

There is no one stands in the way of each individuals unfoldment but himself. Physical sickness, mental dissableness and poverty are no barriers to the development of the spiritual nature, for these are all transformed by the expansion of love in the soul, and if they persist with any one, it is because he or she lacks love.—Lucy A. Mallory.

The "Old Stone Church" of Batavia, N. Y., is said to be haunted. Of late persons passing along the road have heard strange and weird sounds emanate from the building, yet when it is approached all is silent. The voice seems to be that of a female person, apparently in great agony. The building was occupied by a family by the name of Jones, who yesterday packed their belongings and left.

Albert Lane, the present owner, has offered the building for sale at a very low price, but has been unable to dispose of the property. If he cannot sell the property by fall he intends to tear it down and use the stone in the erection of a new home on Spring street.

The supposed grave of Eve is visited by over 40,000 pilgrims in each year. It is to be seen at Jeddah, in a cemetery outside of the city walls. The tomb is fifty cubits long and twelve cubits wide. The Arabs entertain a belief that Eve was the tallest woman who ever lived.

Nashville, Tenn., makes claim to a haunted police station.

It is true that the highest names of all will not be found in the peerages and the baronetages. The highest of all, as Burns says, take their patent of nobility directly from Almighty God. Those patents are not made out for posterity; and the coronets which men bestow on the supremely gifted among them, are usually coronets of thorns. No titled family remains as a monument of Knox or of Shakespeare. They shine alone like stars; they need no monument, being themselves immortal. A Dukedom of Strat-a monument of Knox or of Shakespeare would be like a cap and bells upon his bust. Of Knox, you have not so much as a tomb—you do not know where his bones are lying. The burial place of Knox is the heart of Protestant Scotland.—Froude.

"Dr." Henry Slater, a colored "medium" of Chicago, was sent to the penitentiary for obtaining money under false pretenses. As a rule, only strangers to Spiritualism are deceived by names as the above. The idea is to assume a name as near to that of a prominent Spiritualist medium as possible, and bait on that. But this gentleman was baited for a penitentiary warden.

The Theosophists of Chicago have entered a protest against the publication of the details of prize fights in the newspapers. They say among other things: These details set up mental images in the minds of thousands of readers, which, persisting, and setting up corresponding vibrations in the physical plane, make bad citizens, increase the quarrelling element among the ignorant population of our slums and constitute a distinct menace to the peace and welfare of the city. The high prizes contested for, as the purse of \$15,000, operated on the minds of our male youth as an incentive to adopt this low career as a possible future profession in life." The theosophists conclude by adding a financial to a moral argument. They promise that they will do all in their power to get subscribers for the paper that will cooperate with them in setting up higher standards for the people.

MAPLE DELL.

The first week of the season at Maple Dell park the campers were kept pretty busy dodging showers, but the attendance steadily increased, and on Sunday, the 25th, a perfect summer day brought fine audiences. The speakers were Hon. O. P. Kellogg and Mrs. Nellie Bade. We have referred so often to the work of Brother Kellogg that further comment is not needed. Mrs. Baade made such a host of friends here last season that her return engagement was made in response to the popular demand. She has just been engaged for her sixth year as pastor of the Spiritual Philosophical society of Detroit. The Mantua brass band is under a season engagement for Sundays. Next Sunday the Garrettsville band is coming for a special concert. It will be the thirty-seventh yearly meeting day for the society here and a grand reunion.—Selim.

Rome is the home of spiritual law making; America the home of progressive thought. At Rome is the citadel of a mighty force, whose influence is in every part of the world. It is the seat of war for the battle of religious freedom. America has the most powerful influence centered there to neutralize it. The Indian is that opposing force. See "Psychic World" for continuation.

OBITUARIES.

Passed to the higher life from her earth home in Anderson, Ind., on July 20, 1897, Mrs. Hannah Nuding. She was born near Alexandria, Ind., Nov. 18, 1860, and married to David Nuding May 20, 1885. She was a devoted member of the Madison Avenue Spiritualist association. A good wife, a true friend, none knew her but to love her. The funeral services were conducted July 22, by Mrs. Lily Thiebaud, who has been speaking at the temple.

On July 16, at Pike's Peak, Wayne county, Mich., after a week of severe suffering from an accident in the harvest field, William C. Herr found bodily death a blessed relief. He was about 40 years old, a kind and loving helper of mother and wife and children and skilled and diligent farmer, a man of high honor and intelligence, singularly beloved and respected by all. On Sunday, the 18th, the Methodist church was filled by those who came, in all sincerity, to testify their respect and sympathy and to hear a discourse by G. B. Stebbins. Mr. Herr was a Spiritualist, as was his father, and his good mother finds in her advancing years on earth strength and light in the same faith and knowledge.

All that man will ever know of God is what he knows of himself.—Psychic World.

Around The World



Dr. J. M. Peebles Home Again

The Indianapolis "SUN" of July 26th says: "Dr. J. M. Peebles arrived in Indianapolis Sunday from London. This makes the third trip the doctor has completed around the globe. He is a noted physician, lecturer and traveler."

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SUNDAY SERMONS.

AN EPITOME OF SABBATH PHILOSOPHY.

Rev. Johnston Myers, in his sermon in Immanuel Baptist church, Chicago, declared that he admitted what had been so often asserted of late years, that the church is fast losing its hold on the people, and he ascribed this lamentable condition of affairs to the fact that the church had emphasized least what Jesus did most—administering first to the material wants of suffering humanity.

In harmony with spiritual teachings, Rev. C. N. Sims of Indianapolis, Ind., also admonishes to an equilibrium between the intellectual and the moral in a man's nature, but he puts it in these words: "Worthy life means symmetrical development. The man with shrunken chest and distorted joints is not made attractive by an enormous head. No more is a worthy manhood achieved by intellect without morals, or brilliancy without reverence. It is the symmetrical life grown and perfected in all its faculties that is the worthy life."

Rev. J. T. O'Reilly of Albany, N. Y., though a Catholic in all that it implies, is at least liberal enough to say: "In this country the political duties of laymen are not the least of his responsibilities. The purity of our politics rests upon the virtue of our citizens and the security of the republic depends upon the purity of its politics. If a man is crooked in politics he is a dishonest man, and it only needs time and temptation to prove it. Too many weak, selfish and unprincipled men have risen to power on a Catholic vote, only to bring disgrace on themselves and the Catholic name."

Rev. Dr. H. D. Jenkins, Baptist, of Kansas City, Mo., referring to the late strike, says: "Voters can not be at once sovereigns in their political rights and serfs in their bed and board. No man will be likely to take a large and helpful view of public questions upon 50 cents a day. We can not educate statesmen upon the diet of a pauper. To seriously and permanently lower the scale of living in America is to bring down the whole fabric of the state in certain and irremediable ruin.

The welfare of the laborer is the only salvation of the state."

Dr. J. W. Webb of Syracuse, N. Y., spoke on "The Way of Prosperity." He thought young men were squandering too much of their energy, instead of making most of opportunities. He also made a point of forming good habits. "Habit fortifies a man," he said. "A young man must begin early to form habits, for it is through himself that he will prosper." He named the Duke of Wellington as an example. When asked if he was not in a dangerous spot the duke replied, "This is a post of duty and here I shall stand." "With a noble character, good habits and God's word deep in your spirit and soul, you are sure to prosper," were Dr. Webb's closing words.

The Rev. E. Corwin of Chicago, preached last Sunday in the New England church on "Help for Hard Times." In part he said:

"More than half the worries and vexations of life might be avoided if we knew how utterly groundless are our anticipations of evils that never come, and our dread of disasters that never come. If we were in the habit of looking at the bright, rather than the dark side of things, we should find that in the average human experience our pleasures preponderate over our pains; our days of health outnumber our days of sickness, and our mercies infinitely surpass the number and the magnitude of our misfortunes."

Rev. J. S. Thompson of Los Angeles, Cal., said: "Religion and morality are corrupted with false creeds, vain speculations and pagan doctrines; and these falsehoods prevent the progress of Christ's gospel. God is lost to many souls on account of ignorance or reactions from inherited errors, and he can be saved to these souls only by reasonable explanations and Christian examples. Christ needs to be saved from the metaphysical dogmas, insane prejudices and pompous assumptions of denominational hierarchies, and he must be completely restored to his own simple and divine gospel before he can save the world. Our country is now a sink of corruption in politics, finance, commerce and the administration of justice, and the churches are not free from polluting influences, because the pulpit has refused to preach the true Christ, who said, 'If I be lifted up, I will draw all men unto me.' Not one of our denominations has lifted Christ up into his glorious place. In order to save our country from all its evils, we shall have to preach the Christ came from heaven and not the false one who has come from the dark ages."

Dean Duffy, rector of St. Paul's church in Kansas City, Kas., occupied the pulpit of Trinity church Sunday morning. He spoke on the evolution of spiritual life, taking his text from St. John, 3:vi, "That which is born of the flesh is flesh; that which is born of the spirit is spirit." Among other things he said:

"As in the vast series of living organisms there are different types differentiated by characteristics peculiar to themselves, such as fish life, bird life, etc., so in the spiritual birth there is a particular type. Christ-life, to which the new birth gives a separate existence. And this spiritual being, with its Christ-life, is a separate creation, distinct from all others that have preceded it. In this new creation there is first a death, a death unto sin. Then there is the new birth with the casting off of the old nature and the growth of the new, with its new environment, its new nutriment and new powers of assimilation. The conclusion of the whole matter is this: That the vegetable matter that has not been infused by animal life remains vegetable

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matter, that the animal protoplasm that had not been born of social instincts remains non-social still, that the social that had not received the new birth of moral faculties remains simply social still, and, therefore, it follows that the moral being who is not regenerated remains and will remain a moral animal and nothing more."

SPIRITUALLY DISCERNED.

Many Spiritists expect to obtain the spiritual consciousness through the physical sense or perceptions, but it can not so come. One might as well expect to see music with his physical eyes, or hear light with his physical ears. Spiritual things can only be spiritually discerned. "Instead of seeking for convincing proof of immortality, in spiritual phenomena, through others, we should cultivate the spiritual conditions in our beings, that would give us this knowledge."

I am a Spiritualist, but not a Spiritist. True spiritual communications are inaudible and invisible; Spiritists at mediumistic seances, expect manifestations that appeal to the physical senses, in the way of audible raps, sounds, visible writing, or materialization in forms and with voices that can be seen and heard with the physical eyes and ears, and by all present; but the most spiritual minded people see, hear, feel, taste and smell with the spiritual or real counterparts of the five physical senses. The physical senses are shadows; their physical counterparts are substance; and instead of intuition—or whatever the right name for it is—being the sixth sense, it is not another sense, but rather the unit or sum total of the five; it is the real, the whole; while they are the divided manifestations or shadows of it.

I do not condemn the use of the five material senses in any way people may choose to use them—either in circles or otherwise—in order to learn, or get at the substance through the shadow; for his is the true way, "first the natural, afterward the spiritual." But the results of seances are usually very unsatisfactory. It is leaning on the arm of flesh; it is trusting in natural humanity (mediums) more than in the higher self or God; it is looking without for the within; it is looking for the living in a cemetery among the dead; and the information spoken or written through the medium is not, usually, in advance of what you already know; in fact, they tell you nothing new that will stand the test of that invisible Judge, viz: "Intuition," or your knowledge of the Truth. J. W. BRIGHT.

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LESSONS IN LOGIC.

In classification it must be remembered that there is a great difference in what is called accidents and what is called properties. Properties belong to the genus, accidents to the individual. The head, hair, lungs, heart, hands and feet belong to and are properties of the genus man. The diminutive size, crooked back, short or long leg, color of the eyes or hair are accidents, and should not be classed as belonging to the genus man. Nor do classifications always follow outward resemblance. The osage orange looks like an orange, the horse chestnut looks like a peach, yet neither of these can be classed with the fruits they resemble in appearance. Counterfeit coin resembles good money, yet it can not be classed as money. As the things above mentioned can not be classed except in color, size and general resemblance with the objects they resemble, the thing to be done is to divide classes into smaller classes. This brings us to consider

GENUS AND SPECIES.

Genus is always a larger class which embodies everything of its kind. Thus the genus vertebrata embraces everything which has a backbone. The genus quadruped embraces everything which goes on four feet. The genus house, everything of the house kind, no matter what its size, of what it is made or for what purpose it is used.

Genus is subject to many subdivisions. Osage oranges belong to the genus orange, and to the genus yellow, but not to the genus fruit.

Species is a particular part or division of genus; as chestnut is a species of nut. A St. Bernard dog is a species of the genus canine. Species are again divided. Formerly this was done by making many species all at one division, but the latest writers on logic discard that method of division; thus, they formerly divided houses into dwelling houses, business houses, churches, barns, stables, and so on, until they got all the kinds of houses known. This division, besides being hard to accomplish, is not easily comprehended when done; species often overlap each other. Thus, the people might be divided into Caucasians, Celts, Teutons, Indians, Africans, blind lame and deaf. Now as any of these people are liable to be lame, blind or deaf, it is obvious that such divisions would lead to confusion. Another trouble with such division is, that one can not always know that he has classes enough, or has his class large enough. The proper thing to do is to separate one class at a time from all other classes. Each genus should be divided into two, and only two species. Thus we divide the genus man into those who are white and those who are not white. White man then becomes a genus, then the genus white man can be divided into Frenchmen and those who are not French. Frenchmen are now a genus, and can be divided into educated Frenchmen and Frenchmen who are not educated. Thus we can carry this division on to any length.

There is not a thing in the world but that is susceptible to like divisions. Take the genus house; we can divide that into houses made of brick and houses not made of brick. Then the genus brick house can be divided

into dwelling houses and houses not to dwell in.

These illustrations are sufficient to enable the intelligent reader to divide almost any genus into species. That particular species, when separated from others, immediately becomes a genus, and thus the divisions can be continued until further divisions become impossible. All can see by this time that genus has a greater extension than species. The genus yellow covers everything that is of a yellow color, while the species gold, severs gold from every other thing that is yellow. Thus while genus has greater extension than species, species has greater intention than genus. Genus classifies everything of a certain nature, size or shape, together; species picks a certain class out and distinguishes it from all others by what has been defined as its intention. Gold is distinguished from every other yellow thing by being fusible and heavy.

Now the reader who has thoroughly studied these articles as far as they have gone is ready to come more nearly to the main subject.

We will next discuss

PROPOSITIONS.

A proposition consists of two terms joined together, usually by a verb, or link called a copula. As, strawberries are ripe. Terms are the tools used to build propositions. In the proposition, the air is cool, air is a term; cool is a term, and is is the copula joining the two terms into a proposition.

I have written of the different kinds of terms. He who would be a thorough logician must get all these kinds of terms fastened in his mind. In the proposition, good books are useful, the term good books is what is called a concrete term; it handles solid things in the plural; are is a copula, and useful, the predicate, is an abstract term, because it describes quality. In the term, axes are steel, axes is a concrete term because it implies all axes or rather because it is plural. Are is a copula, and steel is a singular term, because it can not be put in the plural.

Now this term while it implies that all axes are made of steel does not imply that all steel is made into axes. Thus the subject of this and other term is the name of the thing described while the predicate is the thing affirmed of the subject. In this instance axes is the subject, and it is affirmed of them that they are made of steel.

Usually in a proposition the subject comes first and the affirmation or predicate follows, but there are exceptions to this rule. The proposition, the ground was cold, could be reversed, and made to read, cold was the ground. Beautiful is the park; mountainous is the country. Sometimes the copula of a proposition can be placed in the predicate. As in the proposition, truth triumphs. Yet it would be more euphonic to say truth is triumphant.

There are four kinds of propositions, two of them affirmative and two of them negative. One is called universal affirmative, another, particular affirmative. The other two are universal negative, and particular negative. The signs of these propositions are the letters A, E, I, O. A being the sign of the universal affirmative; E, the sign of the particular affirmative. I, the sign of the universal negative, and O, the sign of the particular negative.

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(To Be Continued.)

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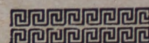
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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is the origin of selfishness? Is it an attribute of man or was it developed?—Old Philosopher.

Answer.—The attributes of man are the attributes of spirit, and spirit does not contain selfishness. Spirit is the life principle of matter. It gives motion to the same, manifesting through planetary life as force or law; through vegetable life as growth; through animal life as sensation or emotion; and through human life as conscious will. But as the latter has an animal body man also has sensation and emotion, though under control of his conscious will—synonymous with intelligence or reason. Man is simply a higher development of the animal and is subject to gradations among his kind, these gradations depending on his power of will or mental force over the animal in his nature—the flesh refining comparatively. In the primitive state man's sense consciousness is stronger than his will, but he learns by experience, and this is transmitted by inheritance, each generation being an improvement over the other. But under certain conditions he also learns that by taking advantage over a weaker body—robbing him of his rights—he can indulge his physical appetites, tastes and desires with more ease and to a larger degree. This is the root of selfishness, and subject to increased activity. This also is transmissible, and grows with the power of will and mental culture. But selfishness per se is not the worst feature in the category of evils. It is the foundation of many others, which can be traced back to this as its parent stem. Lust, arrogance, pride, injustice, poverty, disease and murder are some of its children. It is a misuse of the will, the higher consciousness, for venal purposes, taking its root in the simple desire of enhancing or pleasing the animal nature beyond deserts or demands as acquired by birth or evolution. The simple child of nature is he or she who has no wants beyond hunger, thirst and sleep, and the incentive to labor during the hours of sunshine as the birds do—the latter being as natural as the former when the spirit is freed from the indolence or sluggishness of the blood, which selfishness induces or generates. Spirit is ever active, being perpetual motion, and never ceases its motion or energy in connection with matter. But it needs the blood and nerves of the human body to operate through. When these are devitalized by excess or the blood becomes wasted, however, it can not act, and man becomes indolent, lazy, thriftless. Intemperance, which is an accompaniment, of indolence—a desire to stimulate the wasted forces and inertness generally—irritates the naturally sluggish blood to an unhealthy activity. Instead of inciting to labor it incites to anger and makes man combative—results of which are manifold. Discord breeds hatred, and hatred poisons the blood and generates disease—all transmissible. And so on, one state of perverted will or intelligence leads to another, until they become unbearable to those who have overcome them or outgrown them by hereditary moral advancement. Then laws are made to check them and we have government. But even here the natural selfishness crops out and the law-makers commend themselves to punishment. But on the whole it is a man-made evil, and he must free himself from it ere he can find admittance into the realm of pure spirit—that condition of life known as heaven or happiness.

Question.—Is it not a fact that a very large percentage of the so-called communications received over the Planchette is of little value to the investigator. And are not such "communications" and nearly all automatic writings, where the "medium" is required to give eyes and mind to the work, very largely the work of the imagination, or due to a peculiar reflex action of the operator's mind and of no more significance than an ordinary dream?—B.

Answer.—While a large percentage of the writings received through the planchette may be of little value to the investigator, the larger portion of it is of value. But it would all be of value if earnest and honest people were to handle it. Young folks asking trivial or foolish questions are not apt to bring forth valuable responses. That much is an effect of auto suggestion is admitted by all mechanical writing mediums, but experience finally teaches all how to distinguish between that and spirit communication, and how to obtain spirit communications only. And yet supposing it were all a mind effect and it brought forth truths beyond a medium's normal capacity, would it not be a fact worth while investigating, spirits or no spirits? Of course, when names of spirits are given, and the result is deception, it proves one of two things; namely, that either the medium or one of the circle is a deceiver, or the spirit is in darkness and can do no better. People often go to a seance after deceiving somebody in a trade, regarding that as "business," and expect truthful answers from the spirits. They are simply attracting their own kind who are paying them back in their own coin, and the medium is blamed. Conceit also invites deception, for it is an attitude which assumes more than it is capable of producing, and the consequence is warped communications. Such might prove a "reflex action," but of the investigator's mind, and may have no more significance than a dream if the latter's mind is narrow or warped by sensuality and selfishness.

Question.—Why is the word heart used in this sense: "God tells me in my heart 'tis true," or "the desires of my heart," etc.?—E. L. R.

Answer.—Because the heart lies nearest to the center of the human entity, and intuition, which is nature's voice, speaks to the soul, man's center of gravity, which feels in that direction, and manifests through the heart as the most sensitive and vital organ. Inspiration touches the brain direct, but intuition the heart. And intuition begins as soon as love has been awakened and has set itself up against selfishness, even if the latter conquers at intervals. Of course willful selfishness shuts out love and consequently intuition. But as long as man is willing and tries to overcome selfishness or its branches, he is intuitive in comparison to his will or his efforts. And instead of his brain, such think, act and feel through the heart—the soul's medium, just as the head is the spirit body's medium.

J. M. G.—Your question is somewhat obscure.

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A SCHOOL TO TEACH BUDDHISM.

The American Ethico-Psychological society is planning to start a school in New York for the study of Buddhism. The majority of people will think such an institution valueless, but those interested in the movement hold to a different view. "The object of the school," says an officer of the society, "is to revolutionize the lives of the men, women and children of this country through the teachings of the noblest principles of ethics. The ethics to be taught will have their authority in themselves. They are based on a knowledge of human nature, on the science of psychology, and not on dogmatic theology or philosophical speculation. Their observance will give to the individual independence of thought, mastery of self, peace of mind, and nobility of character. As a society we refuse to debate questions of dogmatic theology or metaphysical speculation. A vast amount of work is waiting to be done and we do not wish to waste our lives in futile, theoretical discussion."

This new school is proposed for the training of young men and women and will be called the School of Practical Ethics and Psychology. Its principal object, we are told, is to be the training of young people for missionary work in the east and in America, and the students are expected "to lead strictly the religious lives as taught by Buddha and Christ," take the vows of poverty and never teach or preach for money. The society claims that the time is ripe for the establishment of such a school and predicts that the proposed institution will flourish in spite of all opposition. The services of H. Dharmapala, formerly of Ceylon, and who represented the religion of Buddha at the great parliament of religion in Chicago, have been secured by the society, and a wealthy society leader of New York has offered to furnish a home for the school until it can manage to secure one of its own.

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